CHURCH HISTORICAL SOCIETY

The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVII. No. 44 | Chicago, Saturday, February 2, 1895 | Whole No. 848

"Davis" Memorial, Trinity Church, Toledo, O.

EASTER MEMORIALS

We have now under way many important commissions for Easter. Correspondence is solicited for work desired for that day. Time is essential in which to design and execute important memorials.

Send for new Illustrated handbooks on Memorials.

J. & R. LAMB

59 Carmine St., New York

Get the Church's Guide for 1895.

The American Church Almanac and Year Book, 1895.

441 pages. Price, 25c.
Interleaved for the clergy and bound in cloth. Price, 50c.
Sent post free on receipt of price.
JAMES POTT & CO., Publishers,
114 Fifth Avenue, -:- New York.

NOW READY.

Dr. Parkhurst's Book

Our Fight with Tammany

By Rev. CHARLES H. PARKHURST, D.D.
12mo, $1.25.

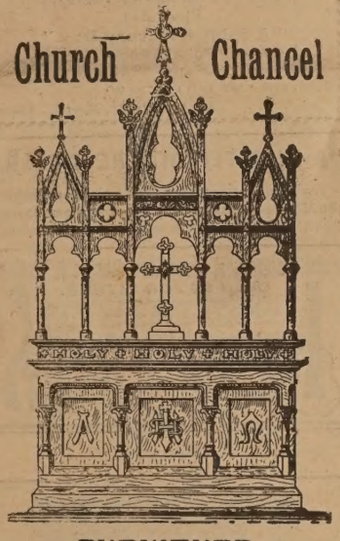
CONTENTS:

Society for the Prevention of Crime—Madison Square Pulpit's Analysis of Tammany Hall—Discourse of February 14 Reviewed and Reviled—Rebuked by the Grand Jury—Collecting Evidence—Affidavits in the Pulpit—Presentments by the Grand Jury Against the Police Department—Byrnes and the Great Shake-up—On the Rack—Mass-Meeting at Cooper Union—The Pulpit and Politics—Gardiner's Arrest and Trial—The Social Evil—Byrnes' Effort to Discredit the Crusade—First Attack on Devery—Denunciation and Whitewash—The Broome St. Mob—War on the Captains—The Chamber of Commerce Appeals to Albany—The Committee of Seventy—Election Appeal from the Madison Square Pulpit—Victory: Its Perils and Opportunities.

Dr. Parkhurst's book is a stirring story of the crusade against the Police Department and Tammany Hall, and is written in the author's characteristically uncompromising style, presenting a detailed account of the progressive steps which resulted in the Lexow investigation, police convictions, and the defeat of Tammany Hall at the Polls.

For sale by all booksellers, or sent, postpaid, by
CHARLES SCRIBNER'S SONS,
153-157 Fifth Avenue, New York.

Church Chancel



FURNITURE
of every Description. Special designs free. Address
PHOENIX MFG., CO., Eau Claire, Wis.

Christian Art Institute
R. GEISSLER
52 & 54 Lafayette Place, New York.
Stained Glass
Plain, Geometrical, Mosaic.
A specialty.
FIGURE WINDOWS
IN THE HIGHEST STYLE OF ART.
540 Wabash Ave., Chicago.

LVETKE'S
Ecclesiastical Art Metal Works
662 HUDSON ST. NEW YORK
SPECIALTIES
ROOD-SCREEN-EAGLE-LECTERN-FONT-PULPIT-ALTAR-RAILS-LITANY DESK
OIL-GAS-CANDLE & CEMENT FIXTURES &c.

GEO. E. ANDROVETTE & CO.,
Stained : Glass
27-29 So. Clinton St., Chicago, Ill.

This is a photograph of one tree among a thousand, in an Orange Grove near the Ranch advertised on page 791. This tree is three years old (out of the nursery), five years from the seed. In three or four years, with good cultivation, it will yield five or six boxes of oranges per year, which means $500 or $600 an acre. A liberal estimate for cultivation, fumigation, etc, is $100 an acre.

Church Furnishing

TIFFANY FAVRILE GLASS
TIFFANY GLASS AND DECORATING COMPANY
333 TO 341 FOURTH AVENUE NEW YORK
THE TIFFANY CHAPEL AS EXHIBITED AT THE WORLD'S FAIR WILL REMAIN ON EXHIBITION DAILY EXCEPT SUNDAY

VAN NOTE & FISK,
Ecclesiastical Glass Workers, Furnishers, Decorators, Metal Workers,
MARBLES. -: 36 UNION SQUARE. NEW YORK. :- MOSAICS.

W. H. COLSON & CO.,
70 Fifth Ave, New York
Altars, Crosses, Lecterns, Pulpits, Stained Glass, Memorial Tablets.

COX SONS & VINING,
70 Fifth Ave., New York
Embroideries and Fabrics, Clerical Suits, Surplices, Cassocks, Stoles, Hoods.

SUCCESSORS TO
COX SONS, BUCKLEY & CO.

OSCAR LUETKE, Designer and Manufacturer
ECCLESIASTICAL ART IN METAL, WOOD, MARBLE, STAINED GLASS
DECORATION, Etc. 652 Hudson St., New York

Educational

CALIFORNIA

ST. MATTHEW'S SCHOOL FOR BOYS.
Twenty-ninth year. San Mateo, Cal.
The Rev. Alfred Lee Brewer, D.D., rector.

CONNECTICUT

CANAAN ACADEMY, Canaan, Litchfield Co., Conn. Home life. Individual instruction. Manual training. Four masters. Address The Rector.

ILLINOIS

ST. MARY'S SCHOOL,
Knoxville, Illinois.
Under the same management for twenty-six years.
Rev. C. W. Leffingwell, Rector and Founder.

WATERMAN HALL, Sycamore, Ill.
The Chicago Diocesan School for Girls.
Opened September 18th, 1889. Bishop McLaren, D. D., D. C. L., President of the Board of Trustees. Board and tuition $300 per school year. Address the Rev. B. F. Fleetwood, S.T.D., Rector, Sycamore, Ill.

ST. ALBAN'S ACADEMY,
Knoxville, Illinois.
A Classical and Military Boarding School, for Boys of all ages. Gymnastic training and athletic sports.
A. H. Noyes, Headmaster.

THE BERLITZ SCHOOL OF LANGUAGES,
Chicago, Auditorium.
New York, Boston, St. Louis, Washington, Philadelphia, Baltimore, Cincinnati, Cleveland, Pittsburgh, Louisville, Nashville, Atlanta, Berlin, Hamburg, Dresden, Leipzig, London, Paris
The Berlitz Method is based on a system of language instruction generally called the "Natural Method." In it the pupil is acquainted with the foreign tongue, not by translation, but by conversational exercises in the new language. TRIAL LESSON FREE. Send for Circular.

INDIANA

HOWE GRAMMAR SCHOOL,
Lima, Indiana.
A Boarding School for Boys. This is the Diocesan School of the diocese of Indiana It is, in all respects, fully equipped, and prepares thoroughly for business or or any College or University. For register or reference, address Rev. C. N. Spalding, D.D., rector, Lima, Ind.

NORTH CAROLINA

Ravenscroft High School for Boys.
(Diocesan). Renownedly healthy location. Thorough preparation for College and Business life. Careful mental and moral training. A few boys taken as boarders.
T. H. Toynbee Wight, (Lond. Univ.), Headmaster, Asheville, N. C.

Educational

NEW YORK CITY

School of the Sisters of the Church.
(Founded by Mrs. Sylvanus Reed 1864.)
Kindergarten (including reading, writing, etc). Primary, Secondary and Collegiate departments.
Address Sister-in-Charge, 6 and 8 East 53rd Street

ST. MARY'S SCHOOL.
6 and 8 East 46th St., New York, N. Y.
A boarding and day school for girls. Under the charge of Sisters of St. Mary. Pupils are prepared for college examinations. The twenty-seventh year will commence Oct. 1st. Address the Sister Superior.

NEW YORK—STATE

ST. GABRIEL'S SCHOOL, Peekskill, N. Y.
A BOARDING SCHOOL FOR GIRLS.
Under the charge of the Sisters of St. Mary. On an eminence overlooking the Hudson river. Twenty-third year began September 24th, 1894. Address,
The Sister-in-Charge.

KEBLE SCHOOL, Syracuse, N. Y.
A Boarding School for Girls, under the direction of Bishop Huntington. The twenty-fourth year will begin on September 14, 1894. For circulars and other information, apply to Miss Mary J. Jackson, Principal.

NEW JERSEY

THE MISSES TIMLOW, Nutley, N. J.
Cloverside: Home School for Girls. Under patronage of Bishop Starkey. Opens Sept. 26, 1894.

ST. HILDA'S SCHOOL, Morristown, N. J.
Boarding School for Girls. Reopens September 24th. Terms, $300. For circulars, address
Sister Superior.

SCHOOL OF THE GOOD SHEPHERD,
A HOME SCHOOL FOR GIRLS. Terms, $250. Address, Sister-in-Charge, Asbury Park, New Jersey.

PENNSYLVANIA

A Thorough French and English Home
School for twenty girls. Under the charge of Mme. H. Clerc and Miss M. L. Pecke. French warranted to be spoken in two years. Terms, $300 a year. Address,
Mme. M. Clerc, 4313 Walnut St., Philadelphia, Pa.

VERMONT

VERMONT EPISCOPAL INSTITUTE.
Burlington, Vt.
Under supervision of Rt. Rev. A. C. A. Hall, D.D.
Boys' Boarding School. Military Drill. Certificate admits to college. Business course. Forty-five boys. Catalogue. H. H. ROSS, A.M., Principal.

BISHOP HOPKINS HALL, Burlington, Vt.
Under supervision of Rt. Rev. A. C. A. Hall, D.D.
Miss Edith M. Clark, Principal.
H. H. Ross, A. M., Business Manager.
Superior boarding school for young ladies. Catalogue

Educational

VIRGINIA

EPISCOPAL HIGH SCHOOL,
Near Alexandria, Virginia.
For Boys. Easter half opens Feb. 11, 1895. Catalogues.
L. M. Blackford, M.A., Principal.

WISCONSIN

CATHEDRAL CHOIR SCHOOL.
Fond du Lac, Wisconsin.
Next term begins Jan. 9th, 1895, and closes June 20th.
$100 FOR THE HALF YEAR.
For particulars, address,
The Rev. Chas. E. Taylor, B.D., Warden.

ST. JOHN'S MILITARY ACADEMY,
Delafield, Wisconsin.
A Church School for Boys. Situated in the "lake region" of southern Wisconsin, twenty-five miles from Milwaukee. Location unsurpassed for beauty and healthfulness. Prepares for any of the colleges, or for business. Rates less than for any other school of its class. New term opens Jan. 8, 1895. For catalogues, testimonials, and all other information, apply to the Warden, the Rev. Sidney T. Smythe, A.M., Delafield, Wis.

FRANCE

St. Margaret's French and English School,
Paris, France.
A Church School for Girls. Opens Jan. 15, 1895. Mrs. J. S. Bennett, Miss Julia H. C. Acly. Address Miss Julia H. C. Acly, Credit Lyonnais, Paris, France. References: The Rt. Rev. the Bishop of Connecticut, the Rt. Rev. the Bishop of Albany, Rev. Dr. Morgan, 5 Avenue Montaigne Paris

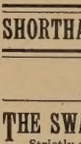
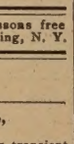
SHORTHAND BY MAIL. Three lessons free KERST COLLEGE, Corning, N. Y.

Winter Resorts

THE SWANNANOA, Asheville, N. C.
Strictly good, medium priced, all the year transient and family hotel
R. R. RAWLS, Mgr.

IRON CROSS PUBLICATIONS.
The Churchman's Kalendar.
Illustrated.
"A Saint for Every Day."
Lenten Publications Ready.
The Fitzroy Pictures.
Send for list and prices to
45 Joy Street, Boston, Mass.

"A MINISTER OF THE WORLD."
The love story of a country minister begins in the November issue of The Ladies' Home Journal. Read it. 10c. a copy; $1.00 a year. All dealers.

Premium Guitars, Mandolins, Banjos & Violins
ONLY $5 FOR EITHER.

These instruments have received highest award for Tone, Finish and Material, and retail for $12.00, but in order to thoroughly introduce them in every locality, we will sell a limited number at above price. Simplified Instructor free with every instrument when cash accompanies order. Also sent C. O. D., with privilege of examining.
THE MUSICAL GUIDE PUB. CO., Cincinnati, O. Largest Manuf'rs in the U. S. Illustrated Catalogue for 2c stamp.


Travel

Burlington Route
BEST LINE
CHICAGO AND ST LOUIS
TO
DENVER
FOUR TRAINS DAILY

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

Publications

For Lovers of Music.

The Musician's Year Book.
Compiled by Miss Margaret Reintzel. 16mo, 195 pages, gilt top, $1.00.
This volume is a companion to those popular Year Books: Tennyson, Emerson, Browning, and Goethe. Each, $1.00.

A New Book by Miss Crompton.

Messire, and Other Stories.
By Frances E. Crompton, author of "The Gentle Heritage," etc. 16mo, 117 pages, illustrated, cloth, 75c.
"Should take a very high place among the best books of this season. The affectionate care with which old Brown attends to the young heir of whom he has charge, not hesitating in the least when the time comes to lay down his life for his young master, is delineated with something like genius. The surroundings of the story are chosen with a certain dramatic insight that heightens the effect, and raises to a higher level what in other hands would be only a well-told incident."—*London Bookseller.*

By the same author.

The Gentle Heritage.
16mo, 188 pages, half white, illustrated, 75c.
"The author writes with much real art, and child life is so gracefully and truthfully transferred to the pages of the book that only older people will catch its full and delicate flavor. . . . One does not often come upon a more attractive little book."—*The Critic.*

Master Bartlemy;
Or, The Thankful Heart. 16mo, half white, illustrated, 75c.
"Nothing since Mrs. Ewing laid down her pen has appealed to us in quite the same way that this most graceful and touching little story does."—*Girls' Friendly Magazine.*

Friday's Child.
A touching story of a little boy who was born on Friday. 16mo, half white, illustrated, 75c.
"It has the unconscious pathos of 'Little Lord Fauntleroy,' and is marked by an exquisite sentiment which never becomes morbid."—*Boston Beacon.*

Sent by mail, postpaid, on receipt of price, by the publishers.

E. P. DUTTON & CO.,
31 West 23rd St., New York.

The Rights and Pretensions of the Roman See.
CHURCH CLUB LECTURES OF 1894.
Red Cloth, 12mo, 50c.; by post, 60c.
A complete treatment of the claims of the modern Roman Church, by Bishops Paret and Hall, the Rev. Dr. Waterman, the Rev. Prof. White, and the Rev. Robert Ritchie, and A. S. Crapsey. Invaluable alike to clergy and laity. Just published. Address the publishers, or Literary Committee of
The Church Club,
146 Fifth Avenue. -- New York.

A PLAIN TE DEUM
Arranged from standard music, for Choirs and Congregations. Anthem form. Full harmony; no repetition. "Just the thing for amateur choirs." "Harmonious, melodious, and without undue elaboration." "Successfully crystallized many beautiful gems." Price 10 cts; 5 copies, 25 cts. CHAS. D. KELLOGG, 105 East 22d St., New York City

From Iowa.—"I think your paper is the best Church paper published, and regular readers of it are sure to become better Church people."

The Living Church

Saturday, February 2, 1895

News and Notes

IT is pleasant to see in the English papers the suggestion that Capt. A. T. Mahan, of the United States Navy, be appointed Regius Professor of History at Cambridge University. It is thought in England that the offer of so distinguished a position would not only be highly esteemed and appreciated by the people of the United States, but would cement more strongly the ties of friendship between the two English-speaking nations. Captain Mahan's books on naval affairs and wars upon the sea, have made him both famous and popular in England. Though his works thus far have been restricted in their scope, they have exhibited the true historical sense in a very rare degree.

A CONGREGATIONAL minister, the Rev. Idrisyn Jones, of Welshpool, lifts up an honest voice, in refreshing contrast to much that is painful in the religious contest in England and Wales. Writing to the *Montgomery County Times* against the doctrine of Apostolical Succession, he speaks as follows: "Let him not pronounce us all as bitter enemies of the Church of England, if we wish her separated from the State, in order to bring her into harmony with the New Testament, which requires the Church to be distinct from the world. As for robbing the Church of her revenues and sanctuaries, I, writing for myself, must confess I should do neither, but rather concur in the maxim that property once devoted to the worship of God should not be otherwise applied."

THE Brotherhood of St. Andrew, which was founded less than a dozen years ago in Chicago, has been received with much favor in Scotland. At a meeting held in the chapter house of the cathedral in Edinburgh, it was stated that there are in Scotland twelve chapters. Several speakers dwelt upon the usefulness of the society as enlisting the laity in definite organized co-operation with the clergy. The movement was said to be only in its initial stage in the city of Edinburgh, which was characterized as not the most congenial field for its growth, since in general it did not enter the heads of the laity there that they should put their hands to the plough at all. Yet the determination was strongly expressed to go forward with undaunted confidence. Mr. Arthur Giles gave an account of his recent visit to America as a delegate to the Washington Convention of the Brotherhood.

THE Rev. James Bates, secretary of the Mid-China Mission, writes to the C. M. S. that in all that part of China the missionaries are safe and feel no cause for alarm. He adds that recently traveling in the neighborhood around Ningpo, he neither heard nor saw anything to cause apprehension of future trouble. During the meeting of the council the "pastors" read their annual reports as usual, and in none of them was there the slightest allusion to the effect of the war on the minds of the people. Mr. Bates was told that there was very little disquiet and no cause for alarm. Recent travelers through middle and southern China have reported that to most of the people the war is a far off rumor. The Japanese seem to be regarded as an insignificant tribe of tributaries who have rebelled, but are being rapidly put down. The Chinese are always reported as victorious. "Anyhow," they will say, "it is the Emperor's affair."

THE Ven. Archdeacon Denison celebrated his eighty-ninth birthday in December. The Archbishop of Canterbury telegraphed to the archdeacon congratulating him on attaining so great an age, and the Bishop of Bath and Wells and about one hundred of the clergy forwarded an address. The Rev. Mr. Denison has been a priest sixty-two years, archdeacon of Taunton and vicar of East Brent over forty years. He is still in fairly good health. It is forty years since he underwent his celebrated trial for teaching the Catholic doctrine of the Eucharist, recently brought to mind again by the account given of it in the third volume of the Life of Pusey. He was distinguished for the sturdy battle which he waged against the secularization of education in the English schools. Recently he withdrew from the English Church Union on account of its refusal to pronounce upon the question of the Higher Criticism. He was long a prominent figure at Church Congresses, and still maintains an active interest in all movements of the day which touch the affairs of the Church.

THE Pope's amiable purposes in regard to the reunion of Christendom are supposed, on Roman authority, to have been signally successful in connection with the Oriental Churches. We have already exposed this pretence. In fact, no advance in that direction has been made. The meeting at Rome was composed only of representatives of those bodies of Eastern Christians who were already subject to the see of Rome, viz., the Uniate Churches. To these the Pope was obliged to make greater concessions than before. On this side the water, the Uniate emigrants show a marked tendency to revert to their earlier allegiance and place themselves under the Russian Bishop of San Francisco. The Pope, however, is represented as vastly pleased with the results thus far attained and is now meditating a grand movement toward restoring unity in the West. Cardinal Vaughan's approaching visit to Rome is said to be connected with this new scheme. In that case, the Papal policy cannot be very astute, at least if the plans have, as has been indicated, a view to reconciliation with the Anglican Communion. Cardinal Vaughan's name will hardly forward that cause. *The Church Review* has information that the Cardinal has, in reality, been summoned to Rome to have his knuckles rapped for his recent utterances against English Churchmen.

THE *New Zealand Church News* contains an account of the sixteenth synod of the diocese of Christchurch. It is interesting to read of the activity of the Church in that far-off region of the world, and to discover that the questions which agitate the minds of religious people are much the same there as here. The Bishop refers in his address to a divorce bill then pending in the Legislature of the colony, which threatened to produce the sad results which the laxity of the laws on that subject in many American States have produced among ourselves. This, as might be expected, he strongly deprecates and declares that, while everything possible ought to be done to defeat the proposed measures, in any case the duty of the Church is plain. "We must obey God; there can be no tampering with the marriage law in the Christian Church." The St. Andrew's Brotherhood is attracting attention in this remote land. It is already spreading in Australia, and the Bishop learns that one chapter has already been established in his own diocese. He gives an interesting sketch of its origin and progress, and warmly recommends it to the Churchmen of New Zealand, and would hail with satisfaction the organization of a chapter in every parish. There are in Christchurch about fifty parishes and parochial districts. Among the native Maoris are six churches, all at present under the charge of one curate. The diocese possesses a cathedral, a college and grammar school, and a Deaconess Institution. There is a choral association, a guild for the promotion of social purity, a Mothers' Union, and a flourishing branch of the Girls' Friendly Society.

THE commemoration of the 250th anniversary of the execution of Archbishop Laud has attracted the attention not only of the entire Anglican Communion, but of Dissenters as well. The Rev. Dr. Mason, vicar of All Hlolaws', Barking, has wisely and boldly arranged this commemoration of the Archbishop, to whom, more than to any other man, it is due that the English Church has retained the power to develop her activities and her organization upon ancient and Catholic lines. As *The Church Times* aptly and forcibly says: "The time has come when Macaulay's ignorant and bruta ink-slinging should no longer blind Englishmen to the true place of the great Archbishop in history." In connection with a most interesting exhibition of relics of the martyred prelate, Dr. Mason held a brief service on Tower Hill, at the hour and on the spot of the Archbishop's death. The procession and service were witnessed by a large and reverent concourse of people. Dr. Mason read the pathetic and beautiful account of the Archbishop's execution, written by his chaplain, Peter Heylin, and during this part of the proceedings, the crowd respectfully uncovered. In the afternoon, the Bishop of Peterborough, the eminent Church historian, Dr. Mandell Creighton, delivered an admirable lecture upon the life and work of Archbishop Laud, remarkable for keen discriminating judgment of the great prelate's strength and weakness, and of the debt the Anglican Communion owes him. We hope to be able to give our readers the Bishop's masterly address at some future time.

THE number of true poets who are also devout Christians is not so great that we can afford to lose one of them. To this class belonged Christina G. Rossetti who passed away with the closing days of the old year. She was born in 1830 in Charlotte st., Portland Place, London. Her father was a man of letters, and an Italian patriot and exile, and a member of the Roman Catholic Church. She was herself reared in the Anglican Church by her mother. She began to write poetry at a very early age. Her sympathies were strongly in line with the circle to which her brothers belonged, and she came to be called the "Queen of the Pre-Raphaelites." The poems which gave her an established reputation were the "Goblin Market" and "The Princes' Progress." As a song-writer Mr. Edmund Gosse places her next to Tennyson, and, as a religious poet, he declares that she has no rival in our time but Cardinal Newman. The collected edition of her poems, issued in 1890, had a large sale among thoughtful and cultivated people. Her devotional commentary on the Apocalypse entitled, "The Face of the Deep," is one of the best of its kind and supplies food for endless meditations. It was evidently a labor of love and, though put forth with a modest disclaimer of profound scholarship, does, in reality, imply an unusual breadth of learning. She lived a life of great seclusion, and for many months has been lying in a state of nervous prostration. She passed away suddenly in the presence of her faithful nurse.

IN spite of the cold weather, the Japanese have been steadily pursuing their warlike operations in northern China. At last accounts they had captured Haitcheng, which is only a few days' march from Mukden, the capital of Manchuria. The importance of the latter place consists in the fact that it is the capital of the original dominions of the present dynasty, and the natural place of refuge for the emperor if he is compelled to leave Pekin. It is thought that the downfall of Mukden will be a more severe blow to the prestige of the reigning house than the loss of Pekin itself. The cold is severe in that latitude at this season of the year, but the climate is dry and there is no wind. The roads in winter are in perfect condition, and it is then that traffic is most active. The rivers are frozen over, so that the invading army does not have to consider the question of bridges, and the road is not barred by any strong fortifications. The Chinese government seems utterly demoralized, and in fact seems to have fallen into such a condition of feebleness that it is neither able to cope with the invader nor take any definite steps towards peace. The emperor is like a frightened child, wringing its hands, able neither to fight nor flee. The only hope now seems to lie in the intervention of the western powers; but their policy so far seems to be rigidly restricted to the conservation of their own interests. The predominant dread of war at home makes it impossible for any European nation to move without the rest. Meanwhile the Japanese advance and success has been so unexpectedly rapid and uniformly successful that it has been difficult to formulate a policy for limiting their enterprise.

THE present Pope is becoming famous for his numerous encyclicals. It may be said of him that he does not move in the cloud lands of doubtful theology, in the manner of his predecessor, Pius IX, but that his utterances always have reference to some practical question of the day, whether it be of doctrinal teaching, ecclesiastical administration, or state politics. The latest deliverance, which has just been published, is a fatherly address to the bishops of the Roman obedience in America. After referring to his patronage of the Parliament of Religions in Chicago, and to the missionary labors of the Dominicans, Franciscans, and Jesuits in North America, Pope Leo dwells upon the friendship supposed to exist between Bishop Carroll of Maryland, and George Washington, father of his country, and the aid given to the development of Roman Catholic institutions by the breadth of view and equity of the American laws. It was to aid in this development that the University at Washington was founded, His holiness invites the hearty aid of the bishops in fostering this institution. Explanations are made of the appointment of the apostolic delegation, which the bishops are assured was not intended to curtail their powers. It may be significant that he omits to say whether it was intended to obstruct any further development of those powers. An interesting passage in this encyclical is that in which the Pope urges the American bishops to put an end to strife. We suppose this refers to the bickerings among themselves which have been notorious for some years past, and which the presence of Satolli has done little to suppress. A considerable portion of the document is taken up with moral and spiritual exhortations such as might be looked for from the father of the faithful, sensible of his responsibility. Most excellent is the advice, "to turn Protestants to Catholicism by charity, by instruction in doctrine, and by leading an exemplary life." On the whole, the address includes little more than the expansion of the general admonition to "be good." It is not easy to see, at least from the particulars thus far made public, how it is likely to have any direct practical effect in the settlement of the various vexatious problems and disagreements, which at present embarrass the Roman hierarchy in this country.

The Church Abroad

Archdeacon Gunther having declined the See of Riverina, it has been offered to and accepted by the Rev. E. A. Anderson, B. A., incumbent of St. Paul's, West Maitland. He was for some years in the diocese of North Queensland. He is 36 years of age, and of strong physique, a good qualification for such a diocese.

The death is reported of the author of the once much-discussed book, "Ecce Homo," Sir John Seeley, Regius Professor of Modern History at Cambridge. Last year, he was made a K. C. M. G. on account of the encouragement given to the study of colonial politics by another well-known work of his, "The Expansion of England."

It is announced that Archdeacon Gaul of Kimberley, South Africa, has accepted the Bishopric of Mashonaland. The Ven. William Thomas Gaul was educated at Trinity College, Dublin, taking his degree in 1872. In the following year he was ordained deacon by the Bishop of Derry, and soon afterwards took up missionary work in South Africa. He became a Canon of Bloemfontein in 1881, and Archdeacon of Kimberley in 1887.

New York City

At St. Paul's chapel of Trinity parish, the Rev. W. M. Geer has introduced congregational singing, with very good results, in increasing interest in the congregation.

At St. Andrew's church, Harlem, the assistant minister, the Rev. Gouverneur Morris Wilkins, who has passed through a severe attack of illness, has so far recovered as to be able to resume his active duties.

The Rev. Dr. Wm. S. Rainsford made an address, Jan. 23rd, before a large audience at the Hebrew Institute, on the subject of the "Saloon Question." He recommended the adoption of the Gothenberg system in use in Norway.

At the church of the Ascension, the Rev. Percy S. Grant, rector, a musical service was held last Sunday afternoon, at which was rendered Rossini's *Stabat Mater* and Saint Saens *Sub Tuum*.

A notable feature of the banquet of the New York alumni of the University of Pennsylvania, just held, was the large attendance of clergymen of the Church. Prof. Fullerton, dean of the college department of the University, who is himself in Orders of the Church, made an address.

At the Church Missions House last Wednesday, a special temperance meeting was held, under the auspices of the Church Temperance Society. Addresses were made by Bishop Potter, Bishop Courtney, of Nova Scotia, and the Rev. Drs. Edward A. Bradley, Henry Y. Satterlee, and T. DeWitt Bridgman.

Of late, such branches of the societies of King's Daughters and King's Sons as are connected with the Church, have been holding special services in the church of the Holy Communion, the church of Zion and St. Timothy, the church of the Intercession, St. George's church, and St. Bartholomew's parish house.

The annual meeting of the Church Periodical Club was held in the guild room of St. Bartholomew's church, on the afternoon of Wednesday, Jan. 30th. There was a considerable attendance of persons interested in the important and philanthropic work of this organization—reaching as it does to every part of the country.

The Lord Bishop of Nova Scotia, the Rt. Rev. Dr. Courtney, who at one time was assistant minister of St. Thomas' church, and won a great reputation as a preacher while in that position, has been making one of his periodic visits to friends here, and has again been heard in the pulpits of several of the city churches.

The Sisterhood of St. Mary has been afflicted in the death of Sister Paula, for a long time associated with the work of the hospital of St. John's chapel, Trinity parish, in the capacity of a nurse for the sick. She later took up the sadder task of duty at the House of Mercy, in the suburbs at Inwood, where she faithfully labored till death.

A movement is on foot in the Church Club to organize a publishing department under the name of the Church Publishing Society, and its object is not to make money, but to promote the interests of the Church by means of publications. A number of gentlemen have become interested, and effort is making to give a popular backing to the undertaking. The details are not yet completed.

The trustees of Barnard College have been successful in securing an option of a land site for its proposed buildings, close by the site of the new edifices of Columbia College. Some time since $100,000 was offered towards the building fund on the condition of such proximity being assured. At present, the trustees are in need of funds to complete the purchase and to equip the buildings to be erected.

It will be remembered that during the recent exciting election in this city, a number of students of the General Theological Seminary were prevented from casting their votes, and that the principles involved in the case were promptly brought before a court for inquiry and such settlement as might protect the future. Judge Barret has just brought in a decision adverse to the students' right of voting. This decision will be taken up on appeal, for final settlement in the Court of Appeals, where it is hoped it may be reversed.

At Avenue A. mission, the children were recently given a rare treat by Mr. Franklin Smith, of Elizabeth, N. J., who brought a fine lantern and showed 150 pictures which he himself had photographed in different parts of New England. There were many beautiful scenes from the Maine coast, and lakes, and from the White Mountains. Is there not here a suggestion worth consideration from amateur photographers, for Church entertaining among the poor?

A distinguished Churchman, Dr. Alfred L. Loomis, died Wednesday, Jan. 23rd. He was one of the best known physicians in the city, a member of the principal medical societies in America and Europe, and president of the New York Patheological Society, and the New York State Medical Society. He was a large contributor to the medical literature of the day, and the author of several books of high reputation. The burial service took place at the church of the Incarnation, Saturday, Jan. 26th.

On Sunday, Jan. 27th, the Rev. Newton Perkins took formal leave of the congregation at the church of the Reconciliation, which he has faithfully served for 12 years, he having resigned in order to accept his recent election to be secretary of the American Church Building Fund. Invitationshad been sent out to all who had been confirmed under his pastoral care, to be present at the service, and there was a large attendance of parishioners and friends, some of whom came from a distance for the occasion. The Holy Communion was celebrated, and his farewell sermon delivered. The parish is to have the pastoral care, beginning with the month of February, of the Rev. James G. Lewis.

Mr. John Stevens, of Castle Point, in the suburbs of this city, a son of the millionaire family of that name, has just died. He was connected with many enterprises of public or philanthropic character, and was an earnest and influential Churchman, prominent in parochial and diocesan affairs. This family some years since established by their own means, a parish among the poor in Hoboken. The burial services took place from the family parish church, Trinity church, Hoboken, and were conducted by the rector, the Rev. Geo. C. Houghton, aided by Bishop Starkey, the Ven. Archdeacon Jeuvey, and the Rev. Messrs. Jenner, Webber, and Marshall. The interment was at the Hoboken cemetery at Weehawken.

At the annual meeting of the Churchmen's Association, the Rev. Dr. Edward H. Krans was elected president; the Rev. E. H. Cleveland, secretary, and the Rev. R. M. Berkeley, treasurer. At the meeting Jan. 21st, Prof. F. W. Rhys-Davids, Ph.D., LL. D., of University College, London, read a paper on "The importance of a comparative study of the history of religious belief."

The Shelter for Respectable Girls in New York City, is one of the most useful of the Church's institutions in the metropolis, and has had an existence of 22 years. Thousands of homeless girls seek the city annually, who need a temporary home. While all applicants are expected, if able, to pay a small weekly rate of board, ranging from $3 to $4, according to the accommodation furnished, no suitable applicant is ever declined because unable to pay her board. During the past year, 57 paid nothing, 33 paid in part, and 481 paid the weekly rate charged.

The mission of St. James' church, undertaken some time ago at the request of Bishop Potter, is in 83rd st., on the East side. It has of late made rapid advances in successful growth. The general work is under the supervision of the rector of St. James' church, the Rev. Dr. C. B. Smith, assisted by a committee of laymen. The mission house is utilized to its full capacity. On the first floor is the chapel, with sittings for 70 worshipers, where regular services are maintained. The Sunday school has grown till it has become the most noteworthy feature of the mission, and crowds into every part of the building, some classes meeting at differing hours for lack of space to accommodate all at once. On the floor above the chapel are rooms used by a day school and kindergarten, and a primary school. These have been found most valuable auxiliaries in the advance of the mission work. There are various organizations, as a Boys' Brotherhood, a Girls' Friendly Society, Men's Working Organization, etc. The Rev. Hobart B. Whitney, the clergyman in charge, is assisted by two lay readers. The parishioners of St. James' parish liberally sustain the work.

At Calvary church, the Rev. Dr. Henry Y. Satterlee, rector, a meeting was held on Wednesday, Jan. 30th, of the diocesan branches of the Girls' Friendly Society in this and the adjacent dioceses of Long Island, Newark, New Jersey, and Massachusetts. There was a "Quiet Morning" in the church, followed by a celebration of the Holy Eucharist. The Rev. Dr. Satterlee conducted a service of prayer and meditation. In the afternoon the association assembled in the parish house of the church of the Ascension for conference. The Bishop made an address, and papers were read and discoursed on "The Girls' Friendly Society in relation to other parochial work," "The relation of the Girls' Friendly Society to the social and economic questions of the day," "The social influence of the Girls' Friendly Society member on the men and boys of her acquaintance." On the evening of Feb. 20th a conference of the society will be held at St. George's Memorial House, when an address will be made to girls by Bishop Potter.

The 13th annual meeting of the Church Temperance Society was held at the Church Missions House, Wednesday, Jan. 23d. The first session began in the morning, with the Rev. Dr. Henry Y. Satterlee in the chair. The general secretary, Mr. Robert Graham, read the annual report and gave a review of the work of the society from the beginning. Referring to the society's efforts in this State, he said:

New York, as every one will now be ready to confess, has been a hard field. Good laws are difficult to pass and impossible to execute. These 12 years have therefore been, as far as legislation is concerned, like leading a forlorn hope. The first urgent question for 1895 is that of opening the saloon on Sunday. For ten years we, with others, have successfully opposed such opening, and will continue to follow the same course. If the crowd of urgent matters ripe for legislation will allow, we hope again to introduce a restrictive bill; if not, we can wait and attend to the fuller enforcement of existing law under a better Excise Board.

The Rev. Dr. Satterlee was re-elected chairman of the executive board, Mr. Irving Grinnell, treasurer, and Mr. Robert Graham, general secretary. The Woman's Auxiliary of the society elected Mrs. Robert B. Potter, president; Mrs. Chas. Townsend, treasurer; Miss H. D. Fellows, corresponding secretary; and Miss H. K. Graham, recording secretary. At the afternoon session Bishop Potter presided. The Rev. Dr. C. De Witt Bridgman proposed the following resolution:

Resolved, That this society protests against the proposed change and will resist the attempt of the saloon-keepers to secure the sanction of the law for their Sunday traffic, and condonement of their present and past defiance of existing statutes.

He made an earnest address in support of the resolution. Bishop Potter moved an amendment, saying that while he believed in the truth of all that Dr. Bridgman had urged, the resolution did not go far enough, and he moved to incorporate this amendment:

But that in demanding the strict enforcement of existing laws restraining the Sunday liquor traffic, we recognize the inconsistency of any legislation that restrains one class and exempts another, and demand that the law that compels enforced denial to the poor should be so amended as equally to restrain any and every more favored class.

Dr. Bridgman accepted the amendment and it was carried unanimously.

A service in memory of the late Augustus Chapman Merriam, professor of Greek archæology and epigraphy in Col-

umbia College, was held in the chapel of the college, on the morning of St. Paul's Day. The members of the University council and the professors of the faculties of philosophy and arts attended in a body, clad in caps and gowns. The service was conducted by the chaplain, the Rev. Dr. Geo. R. Van De Water. President Seth Low, LL. D., made an address recounting the circumstances of Prof. Merriam's death in Athens, Greece. He paid a tribute to the personal character, and to the distinguished scholarship of the deceased Professor, and expressed a hope that in the new buildings of Columbia, there would be a memorial hall where the names of such professors might be inscribed. In closing his address, President Low called attention to Prof. Merriam's regular attendance when at home in this city, at the services of the Church, as conducted daily in the college chapel. Prof. Henry Drisler, formerly professor of Greek and dean of the school of arts, made a short address, sketching the life of Prof. Merriam from his entering college in 1862, down to his death last week. Addresses followed from Professors Van Amringe, Rood, and Peck. President Low announced that a number of letters from various sources had been received, which emphasized the public esteem in which Prof. Merriam had been held. Among the distinguished persons present at the service, were Dr. C. F. Chandler, and the authors, H. H. Boyesen and Brander Matthews.

Philadelphia

In the will of Sarah T. Wistar, admitted to probate on the 23rd ult., is a bequest of $500 to St. Mark's mission.

Bishop Whitaker's condition is very much improved, although he may not resume his work until the early part of February.

The chapel of the House of St. Michael and All Angels has been presented with six wrought iron seven-branched bracket burners, the gift of Mrs. Bernard Henry.

The services of Mr. Edmund A. Neville, as a lay helper, have been secured for Christ church mission, Franklinville, the Rev. T. J. Taylor, priest in charge.

At the annual meeting of the Society of the Sons of St. George, held Jan. 23rd, the Rev. Drs. S. E. Appleton and James S. Stone (of Chicago), were elected chaplains for the ensuing year.

At the annual meeting of the contributors to the Home for the Homeless, held at that institution on Monday, Jan. 21st, 11 gentlemen were elected trustees, and 19 ladies chosen as managers. The treasurer, Miss Mary Blakiston, reported a balance of $125 89.

The Rev. L. Caley, rector of the church of the Nativity, has commenced a class for the study of the Sunday school lessons, to meet in the church from 8 to 9 P. M., on Friday evenings, for the benefit of those teachers who are unable to attend the class at the church of the Epiphany on Saturday afternoons.

The American Church Sunday School Institute held a meeting on Thursday evening, 24th ult., in the church of the Holy Apostles. After Evening Prayer, addresses were made by the Rev. Dr. W. W. Newton, of Pittsfield, Mass.; Mr. Geo. C. Thomas, and the Rev. Dr. Stone, of Chicago.

A pre-Lenten Retreat for priests is announced to be held at St. Mark's church, to be conducted by the Rev. Dr. A. G. Mortimer, commencing Monday evening, 18th inst., ending on Friday morning, 22nd inst. At 8 P. M. on the 18th, an introductory address will be made.

Bishop Coleman, of Delaware, acting for the Ordinary o the diocese, administered the rite of Confirmation, on Sunday morning, Jan. 20th, at St. David's church, Manayunk, to a class of 50 persons, presented by the rector, the Rev. F. A. D. Launt. The Rev. W. H. Cavanagh also assisted in the service.

There was a large attendance at St. Luke's church, Germantown, the Rev. Dr. S. Upjohn, rector, on the 24th ult, when a service was held under the auspices of the Woman's Auxiliary of the diocese. Addresses were made by Bishop Hare in place of Bishop Whitaker who is ill, the Rev. Dr. W. N. Mc Vickar, and the Rev. Joshua Kimber, assistant secretary of the General Board of Missions. Special music for the occasion was finely rendered by the vested choir.

A correspondent says in reference to St. Mark's Employment Society, of which we spoke in a recent issue, that it was started 22 years ago, when the Rev. E. A. Hoffman, now dean of the Theological Seminary in New York, was rector of the church; was carried on most successfully by him, and after that, by Bishop Nicholson of Milwaukee, both he and his wife giving it constant attention. It has always been a hard-working, far-reaching charity.

The semi-annual meeting of the joint diocesan committee to arrange the scheme of lessons on the great events recorded in the Old Testament from the Creation to the death of Moses, for the period extending from Trinity, 1896 to Advent, 1896, was held on Thursday morning, Jan. 24th, in the church of the Holy Apostles. Mr. Geo. C. Thomas was in the chair; the Rev. H. L. Duhring, secretary; 14 clergymen from nine dioceses, and five laymen from three dioceses, were present. A sub-committee, composed of five clergymen from as many dioceses, submitted a scheme of lessons which was considered item by item, and adopted with slight amendments to the subject, Scriptural lessons, and text to be learned.

The mid-winter dinner and re-union of the associate alumni of the Divinity School was held on Tuesday evening, Jan. 22nd, at the Colonnade Hotel. The Rev. J. L. Miller presided, and the first address was made by Bishop Hare, of South Dakota. The Rev. C. M. Perkins, of the class of '69, spoke on the relation the alumni should bear to the Divinity School in work and growth; and the Rev. J. S. Motoda, of Japan, a graduate of the school, spoke on its relation to Japan. The Rev. Jules L. Prevost, a missionary to Alaska, made an address on the work of the Church in that territory, and the Rev. S. Lord Gilberson told of the boat to be sent to the missions in Alaska. The concluding address was made by the Rev. Dean Bartlett.

Thursday, Jan. 24th, being St. Timothy's Day, was observed by St. Timothy's church, Roxboro', as its 36th anniversary. At 7 A. M., the first celebration of the Holy Communion was by the rector, the Rev. R. E. Dennison, and a second Celebration at 9 A. M., by the assistant priest, the Rev. James B. Halsey. At the choral Evensong, the Rev. C. M. Armstrong was the preacher. On Sunday evening, 27th ult., the various guilds of the church attended service, and the sermon was preached by the Rev. Dr. A. G. Mortimer. On Tuesday evening, 29th ult., the Rev. H. A. F. Hoyt gave an illustrated lecture on "The Holy Land;" and on Thursday evening, 31st ult., the celebration concluded with the annual parish tea in the parish building.

The Church Society for Promoting Christianity among the Jews, auxiliary to the Board of Missions, has commenced operations in this city. The work, for the present, is limited to educational and Bible classes, and is carried on in the parish house of the church of the Crucifixion, under the superintendency of Mr. Max Green, himself a converted Jew. So far, about 35 Jewish young men and women have been enrolled, with an average attendance of 20. Mr. Green expects to have classes in Hebrew on Saturday and Sunday afternoons. There is a very large Jewish population estimated at 50,000, in the southern section of the city, and it is expected when this mission is more widely known, that many may avail themselves of this opportunity.

The Northeast Convocation met on Tuesday afternoon, Jan. 22nd, in the church of the Nativity. The Rev. Dr. S. D. McConnell was in the chair, the Rev. Llewellyn Caley, secretary. The treasurer reported a balance of $120 97. The missionary committee reported adversely as to the advisability of taking up the work of a mission house, and the report was adopted. A resolution of regret relative to the removal of the Rev. Dr. Stone from the convocation was adopted. In the evening a public missionary meeting was held. An interesting sketch was given by the Rt. Rev. Dr. Barker of the work of a missionary bishop. The Rev. Dr. Stone, of Chicago, followed with an address on the same subject, "The mission work of the West." Bishop Hare was the last speaker, who gave an interesting account of the missions and their success among the Indians of South Dakota. The offerings of the meeting were divided between the two jurisdictions represented by Bishops Barker and Hare.

The annual meeting of the Corporation of the Church Training and Deaconess' House was held Jan. 15th, at that institution. In the absence of Bishop Whitaker, prayers were said by the Rev. Dr. T. S. Rumney, the warden, who also made a brief address. Mr. Geo. C. Thomas, treasurer, presented his report, which showed a small balance in hand. From the report of the board of managers, read by Miss E. N. Biddle, and that of the house-mother, Miss Anne Sanford, deaconess, it appeared that during the past year, there have been in the house 19 students, besides 20 day students attending classes. Though the work is still new and experimental, 11 women have been set apart as deaconesses, and 16 have been sent out as qualified Bible teachers. The demand for deaconesses greatly exceeds the supply, and a resolution was adopted, requesting the Bishop to address a pastoral letter to the clergy and parishes of the diocese, urging them not only to provide means for its support, but also to press upon the attention of the women of the diocese the opportunities which the House affords to qualify themselves for efficient service as deaconesses, and for any department of Church work in which they may be called to serve.

It will be remembered that the parish of the Epiphany last year disposed of the site occupied by the church and cemetery, possession to be given April 1st of the present year. As that date is rapidly approaching, and as no new edifice has been built or even a site, not open to objection, selected, the vestry are now entertaining a project to take the church of the Messiah at Broad and Federal sts., as part of its future work, and erect there a handsome church and parish building, leaving the question as to the future site of the church of the Epiphany proper to be settled at some future time. The congregation of the church of the Messiah favors the plan. They own a valuable site at the northeast corner of Broad and Federal sts., but the building there is not much larger than a chapel. Adjoining this structure, another has been erected, at right angles to it, one story in height, which serves the purpose at present of a Sunday school building, though it was originally designed for the church edifice, and within the past four years a handsome stone rectory has been built on the northwest corner of the lot, fronting on Broad st. Meanwhile, the vestry of the Epiphany has received a kind invitation from the vestry of St. Luke's church to worship with them until their plans for the future are perfected. This invitation, however, has not yet been acted upon.

The annual meeting of the contributors to the House of Rest for the Aged, was held Jan. 21st in the church of the Atonement, the Rev. Dr. R. A. Edwards presiding. There are in the house at present 15 inmates. The treasurer's report showed that during the year two legacies had been received, one of $5,000 from the estate of W. R. Lippincott, and one of $2,500 from the estate of Lemuel Coffin. There is an invested fund of $3,600, and during the year $2,900 had been received from contributions; present balance in the general fund, $130 34. The following were elected officers of the Board of Managers: President, Mrs. I. S. Fogg; vice-presidents, Mrs. Rynear Williams, Jr., Mrs. Stanley G. Flagg, Mrs. Daniel Baugh, Mrs. J. L. Jones, Mrs. E. A. Landell; treasurer, Mrs. T. S. Rumney; corresponding secretary, Mrs. George Woodward; recording secretary, Mrs. Jas. A. Bennett. The fifth anniversary exercises were then held, the opening devotional services being by the rector, the Rev. Dr. I. N. Stanger. The report of the board of lady managers was read by the Rev. Dr. T. S. Rumney, and addresses were made by the Rev. Dr. Sidney Corbett, the Rev. Henry S. Getz, and Bishop Thompson.

The last survivor of the large company of priests and deacons upon whom the venerated Primate of the American Church, Bishop White, laid his apostolic hands, has passed away. The Rev. Edward Young Buchanan, D. D., entered into rest on Sunday morning, Jan. 22nd, of general debility, due to old age. He was born at Mercersburg, Pa., May 30th, 1811, and was a brother of James Buchanan, President of the United States, who was 20 years his senior. Dr. Buchanan prepared for college in his native town, and at the age of 13 matriculated at Dickinson college, Carlisle, Pa., and graduated with the second honor of his class. He studied for the ministry under the direction of the Rev. Dr. Hopkins, of Pittsburgh, and subsequently entered the General Theological Seminary. He was ordained by Bishop White, then near the close of his long episcopate. His first parish was at Allegheny City, and next at Meadville, but on account of poor health he went to Lancaster Co. where during a period of about 20 years he was rector of three churches; St. John's at Pequea was one of them, and there was All Saints' at Paradise, where he built a new church. Leaving Lancaster Co. he became rector of Trinity church, Oxford (Philadelphia), which he faithfully served for 30 years. While there he celebrated the 50th anniversary of his ordination, and, in 1882, resigned on account of failing eyesight due to cataract. Since that time he has lived in comparative retirement, occasionally visiting his old parish. He wrote a history of the church at Oxford while he was its rector. He was a faithful and devoted pastor, greatly beloved by those who knew him. He was active in the work of the Church in this diocese, and had been a member of several Church organizations, including his *alma mater*, the General Theological Seminary, of which he has been elected by each successive diocesan convention, one of the three trustees from the diocese of Pennsylvania. Early on Wednesday afternoon, 23d ult., the Burial Office was said at St. James' church, Walnut st. Six of the clergy from town and country were pall bearers. Those participating in the services were the Bishop of Delaware, the rector of St. James, the Rev. J. N. Blanchard and his two assistants, the Rev. Messrs. Walton and Colliday; also the Rev. Drs. B. Watson, W. P. Lewis, and S. E. Appleton. The vested choir rendered the hymns, "O Mother dear, Jerusalem" and "Hark, hark my soul," which were favorites of Dr. Buchanan, and also Mendelssohn's "How lovely are the messengers." There was a large congregation present, including many of the local clergy. At the conclusion of the services the remains were taken for interment to Trinity church, Oxford, where another service was said by the Rev. L. P. Bissell, rector, assisted by Rev. J. N. Blanchard and others.

Chicago

St. Phillips' parish house, having been solemnly blessed by the Bishop, as noted in our issue of Jan. 19th, was formally opened for the use of the parish by a musical and literary entertainment on Jan. 17th. The evening's programme was thoroughly appreciated by the large audience, which filled the hall to its utmost capacity. Addresses were given by the Rev. Messrs. C. Moller, O. Edgleow, and B. N. Clinch. The receipts of the evening were $135.

St. Chrysostom's church was presented with an Italian marble font by Mr. and Mrs. C. F. Quincy, in memory of their daughter, Dorothy Quincy. The font is octagon in form, with the text, "He shall gather the lambs with His arm and carry them in His bosom," carved in raised letter, in every other panel a carved emblem. The work was de-

igned and supplied by Spaulding & Co., of this city, and is a credit to that firm.

The members of the Girls' Friendly Society are rejoicing in the fact that they have raised the $4,000 necessary for the endowment of the G. F. S. Memorial Room in St. Luke's Hospital, and also have $65 toward the furnishing fund. This work was commenced by the cathedral branch, Sept. 28th, 1887, when a service was held in the cathedral for the purpose of asking God's blessing, and the first offering, $7.18 was laid upon the altar. The cathedral branch worked alone for two years, when in March, 1889, at the first annual meeting of the diocesan organization, it was resolved to make it the united work of all the branches. Pledges were made and the fund increased slowly but surely, until it amounted to about $1200, when St. Clement's branch disbanding gave $803 94, which had been collected for another purpose, also all the contents of the treasury, making in all $828. This with a lecture given gratuitously by Mrs. John Sherwood which realized $203, started the fund well into the third thousand. Then for a time the work languished, largely by reason of rumors to the effect that the price of rooms had increased, and it would be impossible to obtain one for $4,000. The matter grew serious and was finally brought before the Board of Trustees of St. Luke's; they taking into consideration all the facts of the case passed a resolution authorizing the acceptance of $4 000 from the G. F. S. for a private room. When this became known, the members worked with renewed vigor, and are now rewarded in the completion of the fund. Among the branches the largest contributors have been the cathedral, $831, St. Clement's, $828, and St. James, $490. This branch also promised to provide the "cot" complete, and furnish all linen "in memoriam" of their late president, the late Harriet Gregory Perry. Grace church has contributed $206, Trinity $180, Epiphany $135, Ascension $92, and St. Mark $74. Offerings from annual or union services have amounted to $237, contributions from outside of the diocese $81; the balance of the endowment has been provided by the interest on funds accumulated.

Tuesday evening, Jan. 22nd, at 7:30 o'clock, the Brotherhood of St. Andrew and St. Margaret's Guild to the number of about 100 sat down to a banquet at the guild rooms of St. Stephen's church. The Rev. Messrs. Clinch, Sage, and Wynne Jones made speeches appropriate to the occasion. No better evidence of the marvelously successful work being done in this mission could be adduced than the enthusiasm manifested by these young people.

The Illinois Society of the Sons of the Revolution has arranged for a special service on Washington's birthday, in Grace church, Feb. 22nd, at 11 A.M. Patriotic hymns will be sung, and the orator will be the Bishop of Springfield. The service appointed for the day was compiled by the Bishop of Cairo and authorized for use by the Bishop of Chicago. In addition to the different societies expected to be present, are, Maj Gen. Ruger and staff, U. S. A. Brigadier Gen. Wheeler and staff, Col. Turner and staff, 1st Regt, Col. Moulton and staff, 2nd Regt, Col. Colby and staff, 7th Regt, the Loyal Legion, Veteran Corps, 1st Regt, delegation from different clubs, students of the universities, etc. Admission will be only by card, the gallery being reserved for the ladies. Cards may be obtained at the Church Club, or of the following officers: President, the Rev. Dr. Walter Delafield; vice-president, J. Floyd Jones; secretary, R. P. Benedict; treasurer, J. Frank Kelley.

Tuesday, Jan. 22d, was a notable day at the Western Theological Seminary. The Rev. Messrs. Clinch, Thomson, and Whitcomb were advanced to the order of priests, and Mr. Ayres (ex-Presbyterian) was ordained deacon—the Bishop officiating. The Rev. Dr. Locke presented Mr. Clinch, Dr. Gold presented Messrs. Thomson and Whitcomb, and Mr. Hall presented Mr. Ayres. Dr. Locke, Dr. Gold, and the Rev. Messrs. Little and Hall assisted in the laying on of hands. Bishop McLaren preached a powerful sermon on the text, "Ye have not chosen me but I have chosen you." Bishop Hale, of Cairo, celebrated, and Bishop Seymour, of Springfield, was present. An offering was made towards a fund for building a proper altar in the Seminary chapel, which is much needed.

Diocesan News

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

CHESTER.—The 192d anniversary of the opening of St. Paul's church, the Rev. F. M. Taitt, rector, was observed on the evening of the Feast of the Conversion of St. Paul, and was largely attended despite the storm. The sermon was preached by the Rev. Dr. W. B. Bodine.

DOYLESTOWN.—The semi-centennial of St. Paul's church, the Rev. Edward M. Jefferys, rector, was fittingly observed on the feast-day of its patronal saint. The services commenced with the celebration of the Holy Communion at 9 A. M. The church interior was beautifully decorated with festoons of laurel and wreaths of holly, and the chancel with white and red roses. Many prominent Churchmen and members of the denominations with their pastors composed the congregation at Evensong. In the enforced absence of Bishop Whitaker, the Rev. Dr. J. De W. Perry, dean of the Germantown convocation, represented him, and delivered a short address of congratulation to the parishioners. There were a number of visiting clergy, some of whom took part in the Evening Prayer. The sermon was preached by the Rev. N. H. Berghaus, of Harrisburg, Pa. (a former rector, 1875–1883), whose subject was "St. Paul, the Missionary." The parish was organized in 1845, the corner-stone laid Sept. 16, 1846, the edifice opened April 23d, 1848, and consecrated by Bishop Alonzo Potter in May, 1850. St. Paul's has had 12 rectors, seven of whom are living. The present rector was called to the parish just a year ago, and his labors have already resulted in extending the work of the church. At the conclusion of the services a parish tea was given in the basement of the church from 6 to 7 P. M. A special service was held at 7:30 P. M., when Gen. W. W. H. Davis, for 30 years secretary of St. Paul's vestry, delivered the historical address, which minutely covered the history of the parish during its 50 years of life, and incidentally touched upon many important facts in the Church history of the country.

ROCKDALE.—On Friday evening, Jan. 11th, Bishop Whitaker visited Calvary church, where he administered the rite of Confirmation to 18 persons, presented by the rector, the Rev. L. R. F. Davis, and preached the sermon. This was his last episcopal act, prior to his illness.

Connecticut

John Williams, D. D., LL.D., Bishop

The Rev. Mr. Skeene has taken charge, as rector, of St. James' parish, Danbury, where a wide field of usefulness awaits him. The congregation is a large one, and capable of doing a great deal of work.

NEW MILFORD.—The members of St. John's church lost a beloved rector, and the community a much esteemed citizen, in the sudden death of the Rev. Elihu T. Sanford, Jan. 12th, aged 55 years. Mr. Sanford was for seven or eight years rector of Grace church, Fair Haven. In the spring of 1890 he became rector of St. John's. He was a native of New Haven, and a graduate of Union College. The funeral services were held in St. John's church, Jan. 15th. Preceded by 16 of the neighboring clergy, and followed by a long line of mourners, the body was borne by the members of the vestry to the church, and placed at the foot of the chancel steps. The pulpit, lectern, reading desk, chancel rail, and altar, were draped in black, on which white flowers were tastefully arranged. The burial service was conducted by the Rev. Sylvester Clark. The Rev. J. H George, of Salisbury, read the Lesson, and the Rev. Storrs Seymour the Creed and prayers. The burial was in Grovehill Cemetery, New Haven.

RIVERTON.—A successful Mission has just been held, continuing for six days, in St. Paul's church, the Rev. E. L. Sanford, late Archdeacon of the South Platte, Neb., being the missioner. It began on the first Sunday after Epiphany, with a celebration of the Holy Communion in the forenoon, and Morning Prayer was daily said at 10:30, with the exception of Wednesday, when the Litany was said. On Friday, the last day, there was a second Celebration, and practical meditations given on the reading of the Bible and Prayer, etc. Evening Prayer was said daily at 4 o'clock, with addresses on the doctrinal teaching of the Church. The services in the evening at 7:45 were not liturgical, and consisted of prayer, Bible-reading, singing, and preaching on the fundamentals of religion. The attendance from first to last was good, and a certain class of people was reached that would not attend the regular services. It is hoped that with God's blessing a good work was done.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

A series of well-attended meetings of the Woman's Auxiliary of this diocese was held in St. James' church, Buffalo, Jan. 16-17, Mrs. W. J. Halsey in the chair. On the first day at 11 A. M., there was a meeting of the heads of the junior branch, at which reports covering the preceding quarter were read. In the afternoon a service for children was held, and addresses were made by the Rev. Archdeacon Joyner, of South Carolina, and the Rev. Mr. Yen, of the China mission. The same gentlemen addressed a large congregation in the evening, at the general missionary meeting. Business sessions were held on the 17th, and addresses made by the aforesaid missionaries, and by Mr. Burleson, a student of Hobart College, on the Oneida mission, Hobart church, Wis. The treasurer's report for the quarter showed the following sums contributed: General fund, $337 53; for scholarship in South Dakota, $60.50; for Bishop Welles' School, Spokane, $35; for scholarship in Delancey Divinity School, $35; for Bishop Graves' work in China, $35; for scholarship in King Hall, Washington, D. C., $22 50; for Miss Clinton's salary, Alaska, $35; and a like sum for Miss Goeppe's salary, Japan.

A meeting in the interest of diocesan missions was held in Trinity chapel, Buffalo, Jan. 18th. In spite of adverse weather, which made attendance a difficulty, the meeting was decidedly successful both as regards the addresses of the appointed speakers and the interest elicited. The Rev. E. C. Bennett, Dean of Buffalo, gave statistics of the deanery, exhibiting the field to be worked and the results attained since the inception of the Laymen's League. Mr. Hamilton Ward spoke on "Motives to missionary work," in which he took the ground that a wider preaching and a closer following of the Sermon on the Mount was necessary as the remedy for many of the social and political evils of the time. Mr. Clough spoke on the topic, "Is the result achieved in Missions commensurate with the labor expended?" The speaker argued that we were in the position of soldiers commanded to storm a citadel. It was ours to obey the command, not to calculate results. Dr. H. R. Hopkins spoke on "The place of dogma in missions." Other speakers of the evening were Mr. James, and the Rev. Drs. Lobdell and C. F. J. Wrigley.

The Bishop has the sympathy of his people, clerical and lay, in the death of his brother, the Rev. S. Hanson Coxe, LL. D., which occurred in Utica, Jan. 16th.

EAST GENEVA.—Nearly two years ago, St. Andrew's chapel was opened for services. The work, which was at first carried on by the Brotherhood chapters of the two parishes, and latterly by the assistant of St. Peter's, has slowly but surely prospered. Here is the nucleus for the third parish in this thriving village. At present but one service a Sunday is held. The congregations average 30, and there are 55 names on the roll of the Sunday school.

NIAGARA FALLS.—The church of the Epiphany is to be congratulated on the completion of the new rectory, a handsome 12-room house, now occupied by the rector.

JAMESTOWN.—The consecration of the new St. Luke's, a memorial of Catherine M. Prendergast, took place Thursday, Jan. 24th, Bishop Coxe, assisted by neighboring clergy, officiating. The instrument of donation was read by Mr. J. W. Upham, warden, and the request to consecrate, by the rector, the Rev. A. S. Dealey. The Rev. Levi W. Norton, first rector of the parish, at the request of the Bishop, read the sentence of consecration. The Bishop preached from Psalm lxxxiv: 1–4, and in the course of the sermon remarked that he could not undertake to express all the emotions stirred by the services of the day. It was a day of unusual significance to the parishioners and friends of St. Luke's. He spoke of his personal relations to many of the active members of the parish during the past 20 years, and forecast the bright future that lay before it, urging upon the people the necessity, for the welfare of the State, of training their children in the nurture and admonition of the Lord. In the musical portions of the service, the surpliced choir, under the leadership of Mr. E. V. Clark, organist and choirmaster, gave evidence of excellent training. The ladies of the parish entertained the visiting clergy at dinner in the parish house. The original organization of St. Luke's was in the spring of 1834. In 1852, the Rev. Levi W. Norton was called to the rectorship. Doubts existing as to the perpetuity of its charter, the parish was reorganized in 1853. The first church building was erected on the present site in 1854, and was destroyed by fire in 1862. This was replaced by a church built in 1864, and consecrated by Bishop Coxe in 1865. This building was taken down, and the corner-stone of the present edifice was laid by the first rector, the Rev. L. W. Norton, assisted by the present incumbent, the Rev. A. S. Dealey. The cost of the new church has been about $132,000. A full description of it was published in our issue of Dec. 29, 1894. A rectory adjoining the church is now in process of construction.

Western Texas

Jas. Steptoe Johnston, D.D., Bishop

During Bishop Johnston's seven years of service in the missionary jurisdiction of Northern Texas, the following buildings have been erected: Elliott Memorial Hall, which, with furniture and fixings cost about $22,000; the West Texas Military Academy, $10,000; the churches at Beeville, Brackettville, Brownwood, Cuero, Floresville, Junction City, Kyle, Lavaca, Montell, Pearsall, Rossville, Runge, Yoakum; also rectories at Cuero, Goliad, Kerrville, Laredo, Rockport, San Angelo, San Marcos, and Uvalde. The unfinished churches of Llano and Mason have been sufficiently completed to be occupied. Church lots have been secured at Beeville, Karnes City, Kennedy Junction, and Sutherland Springs, besides lots secured on which churches or rectories have been erected. In addition to this the list of clergy has grown from 12 to 24.

The church at Rossville has had two neat oak chancel chairs given it by friends in Mobile, Ala.

A new memorial window, presented to St. Clement's church, El Paso, by Miss Gertrude Guilford, of Shelbyville Ill., has been placed in position and adds greatly to the beauty of the interior of the church. It bears this inscription: "In loving memory of Simeon Guilford, 1874–1892.

The church of the Redeemer, Eagle Pass, expects to become a regularly organized parish at the next convocation.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D. Bishop

St. Luke's chapel, at Edgarton, is nearing completion; the work on it has been done mainly by the carpenter department of the St. Paul's Normal and Industrial School, in charge of Archdeacon Russell.

At the Dinwiddie mission, near San Marino, which was undertaken last summer, the people themselves have given a site for the church, gone into the woods, cut down the trees, and hauled them to the mill, where they have been sawed, and are now ready for the Normal School carpenters to begin the erection of the chapel. A large class awaits Confirmation, and everything points to a most encouraging work at this place.

Among the statistics of the diocese for the past year, we note: Clergy, 77; parishes and missions, 165; candidates for Holy Orders, 27; Confirmations, 1,037; communicants, 10,208; contributions, $176,276. The assessments for the Contingent Fund being in excess of the need, were reduced one-fourth. The diocese sustains in part about 30 missionaries, whose salaries are regularly and promptly paid.

The Norfolk, Portsmouth, and Berkeley Missionary Society held its first meeting Epiphany night, in St. Luke's church. The purpose of the society is to distribute missionary intelligence, and to further local missionary work.

The Bishop recently visited St. Mark's, Lambert's Point, and confirmed seven. This mission is the result of the self-sacrificing labors of the Rev. Beverley D. Tucker, the rector of St. Paul's, Norfolk.

The Rev. Dr. McBryde is not only doing his work in Lexington, where he is rector of Grace Memorial church, but taking care of the congregations in Buena Vista and Glasgow.

The beautiful Communion service of Emmanuel church, Powhatan Co., was made out of one colonial silver vessel, sufficient silver being left over to pay for the silversmith's work. During the war, the Rev. J. D. Powell, now rector of St. John's, Portsmouth, fearing the cavalry raids then so frequent, buried the silver in the woods so securely that he was for a long time unable to find the place of its concealment.

St. Luke's church, Clover, has just been presented with a bell of beautiful tone, a gift from the children of the Sunday school, which was rung for the first time on Christmas morning. It is from the foundry of McShane, of Baltimore. The Guild of the Holy Sanctuary also presented new carpets and chancel furniture as their Christmas contribution.

Southern Ohio

Boyd Vincent, D.D., Bishop

A very handsome oak lecturn has been placed in Trinity church, Troy. On the shaft is carved a design in holly. A St. Cecilia's Guild has lately been organized in the parish, and is rapidly growing in membership.

The Rev. Peter Tinsley, D. D., rector of the church of the Advent, Cincinnati, has gone South for the purpose of taking a much-needed rest. In his absence the Rev. William N. Guthrie will have charge of the parish.

On Jan. 20th, the Rev. Wm. T. Manning, late a professor at Sewanee, took charge of the mission at Clifton Heights, and also Trinity mission, Cincinnati. Mrs. Drant, a deaconness, will work under him.

On Sunday, Jan. 6th, the new stone chapel of St. Phillip's mission for colored people, Columbus, was opened by the Rev. J. W. Atwood, rector of Trinity church, with a Celebration at 9 A. M. At 3:30 P. M., Bishop Vincent preached, and was assisted by the clergy of the city. The chapel is a very handsome structrue, built of Berea blue-stone. It is of Gothic architecture, of the old English design. It will seat 200. The windows are very handsome, and were given by friends of the mission.

On Sunday morning, Jan. 6th, Bishop Vincent opened the new church of St. James, Evanston. The service consisted of Morning Prayer, Confirmation, and Holy Communion. Five persons were confirmed. The church is 25x45 feet in size, with a seven foot foundation. The side walls are 10 feet high, built of stone, surmounted by a five foot wall of red shingles, the whole covered by a slate roof. The vestibule is surmounted by a stone tower, 30 feet in height. The interior woodwork is finished in oil. It will seat 150.

The convocation of the Cincinnati Deanery was held in Emmanuel church, Cincinnati, on Jan. 17th. It was opened at 10 A. M. by Bishop Vincent with a Celebration, followed by a business session. St. Mary's, Hillsboro, reported a recent gift of $1,000, the interest of which was to be used towards the support of the rector, and $3,000 towards the improvement of the church. At 12 o'clock the Rev. John H. Ely, of College Hill, conducted a devotional half hour, when he read an address upon "The life of the clergy considered as men." At the afternoon session, Mr. Ely also read a paper on "The Bishop's power of mission," which was discussed by the Rev. Messrs. Edwards, Tinsley, Small, Melish, and Burbank. The Rev. Robert A. Gibson read a scholarly essay on the subject of "The Seven-fold Gift of the Spirit." Bishop Vincent followed in an admirable and instructive address on the same subject. At the missionary meeting in the evening, Bishop Vincent spoke on "The Field and the Funds;" Archdeacon Edwards, on "The Diocesan Mission Building Fund;" the Rev. Wm. Burbank, on "City mission work," and the Rev. Geo N. Eastman, on "Prayer and missions."

Bishop Vincent visited St. Andrew's mission for colored people, Cincinnati, on Sunday, Jan. 20th, and confirmed a class of six, presented by Archdeacon Edwards, making the second class confirmed in two months.

The Rev. Edwin F. Small, rector of Calvary church, Clifton, has opened a dispensary where the poor of the parish will receive free medical advice and medicine.

On Saturday, Dec. 8th, at the rooms of the Cincinnati Deaf-Mute Society, the Rev. A. W. Mann delivered a lecture on "The Antiquities of Rome." On Sunday morning a Celebration was held in the Sunday school room of St. Paul's church. About 75 deaf-mutes attended the afternoon service. On the following Monday a service was held in Trinity church, Newark. Two deaf-mutes walked 17 miles so as to be present. On Sunday, Jan. 6th, two services were held in All Saints' Deaf-Mute mission, Columbus. An infant child of deaf-mute parents was baptized. A third service was held at the State Institute. On the previous Saturday, Mr. Mann delivered an address to the children on the subject of "Venice," which he visited during the past summer.

A very beautiful window has been placed in Emmanuel church, Cincinnati. It is the work of a Munich artist. The central panel contains a life-size figure of St. Luke. The drapery is of rich, dark colors. The scroll work is of neutral shades. Beneath the figure is the emblem of St. Luke, the winged owl, and beneath this the following inscription: "Theodore R. Luff, M. D. A loving husband, a true friend, a faithful physician. From his wife." A handsome brass altar cross, 30 inches in height, has been placed on the retable. It rests on a base of three steps. The inscription is as follows: "To the glory of God, and in loving memory of Dr. Theodore R. Luff, sometime junior warden. From Emmanuel parish."

North Dakota

Wm. D. Walker, D.D., LL.D., Bishop

DEVILS LAKE.—On the 2nd Sunday after the Epiphany the Bishop was present at both morning and evening service. At the latter there was a Confirmation. On each occasion the beautiful and comfortable little edifice was well filled. The music, specially prepared for the Bishop's visitation, was most carefully rendered by the quartette choir, the rector's daughter presiding at the organ. In the evening, in connection with his sermon from the text, "Let us now go even unto Bethlehem," Bishop Walker gave a most interesting description of some of the holy places he had visited last year in and about Jerusalem and Bethlehem. On the following morning, at the rectory, a branch of the Woman's Auxiliary was formed at the Bishop's request, and officers were duly elected for the ensuing year. The wife of the rector, the Rev. C. Turner, has been appointed general secretary for this jurisdiction, for the Babies' Branch, the little ones of this mission having already contributed the sum of $5 for missionary purposes.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

An important quarterly meeting of the convocation of Detroit was held in St. Peter's church, Detroit, Jan. 24. Morning Prayer was said at 10 a. m. At the business session following, full and interesting reports were received from the mission recently started by members of Christ church, Detroit, near the city water works; from Birmingham, where six adults were recently baptized, a class is in preparation for Confirmation, and a plan has been accepted for the building of a church edifice to cost between $4,000 and $5,000; from Flat Rock, where the devotion of some of the people to the Church was affectingly instanced by the missionary in charge; from Orion and Rochester, supplied by the general missionary of Oakland Co.; from Belleville where a pledge of $260 toward a clerical supply for next year has been lately made by the people; from Northville, where good results have followed the holding of certain cottage services; from Romulus, where the evening congregations vary from 50 to 70, and a class is in preparation for Confirmation; from Algonac, where the church of late has frequently been packed to the doors. At the afternoon session the peculiar condition of St Luke's mission in Detroit was explained by the Rev. Dr. Conover and, on motion, a committee was appointed to secure an option on a lot in the proper field of St. Luke's on which a church or chapel may hereafter be built A small sum, which had been contributed for tract distribution, was turned over to the committee on literature to be so expended. A resolution introduced by the Rev. Dr. Clark, affirming as the sense of the convocation that the bill now pending in the Legislature at Lansing for the taxation of Church property would be prejudicial to the best interests of the State, was passed and a committee appointed to properly present the same. A report of the Missionary League showed a continuance of its effective work. A suggestive paper by the Rev. W. S. Sayres on "Church Unity" gave rise to an earnest and helpful discussion on the attitude which the clergy of the Church should assume toward our brethren of other religious bodies. The spring meeting of the Detroit Convocation will be held at Marine City. At the afternoon session the subject for discussion will be "Organization and over-organization in our parish work;" at the evening session, "The centralization of our missionary work." At 8 p. m. Evening Prayer was said in St. Peter's church, and addresses made upon the subject, "How far should the Church concern herself with the temporal welfare of the masses." Those who spoke were the Dean, the Rev. Joseph H. Johnson, D. D., the Rev. Edward Collins, the Rev. R. W. Clark, D. D., and the Rev. C. L. Arnold.

Massachusetts

William Lawrence, S.T.D., Bishop

The seventh annual meeting and dinner of the Episcopalian Club took place at the Brunswick, Jan. 21st. At the business meeting, $500 was voted to the expenses of the diocesan house. Mr. A. J. C. Sowdon was elected president, Messrs. Henry M. Lovering and Robert T. Paine, vice-presidents; Mr. William R. Cabot, secretary; Mr. Henry M. Upham, treasurer; and Mr. Charles G. Saunders, chairman of the executive committee. The Apollo quartette sang Christmas carols. Bishop Neely was present, and gave a history of the work of his diocese since 1867. The Rev. Henry Forrester spoke in reference to the work in Mexico, and gave reasons for its support. The new work at Brookline, known as All Saints' parish, was described by the newly appointed rector, the Rev. D. D. Addison.

BOSTON.—On Monday, Jan. 21st, in Association Hall, Dean Hodges, of Cambridge, delivered the Bishop Brooks memorial lecture upon the topic, "Preaching to the People." He advocated the speech of the average man as the speech of the pulpit, and said that the object of the sermon is to persuade men to believe and to do. He did not think manuscript was rightly used unless those in the back pews are in doubt as to whether a manuscript is used or not. Sometimes the preacher gets away from his people by using phrases which they do not understand, or choosing topics which are uninteresting or incomprehensible. The minister should never preach a sermon that is not perfectly comprehensible to the sexton and sexton's wife. Plain positive teachings of the great practical truths of Christianity are what the people want. The Rev. George W. Shinn, D. D., gave the first lecture in this course last year.

The pastoral letter was read in St. Peter's, Christ church, and St. James', Cambridge, and in all the churches of Boston, except Trinity, Emmanuel, and a few others. At Trinity, it was criticized by the rector, who regarded it as the production of an individual bishop, and not of the House of Bishops.

The church of the Carpenter, under the charge of the Rev. W. D. P. Bliss, is located at 3 Boylston st. At 7:30 every Sunday a review of the week is given by the senior warden, Mr. George E. McNeill, and an address by the rector on special topics connected with social righteousness. Workingmen, employers, students of special reforms, and others, are cordially invited to these services.

The Rev. William H. Brooks, D. D., has resigned his position as private secretary to the Bishop of the diocese.

MARLBOROUGH.—The Rev. George S. Pine, rector of Holy Trinity, has been presented with a bicycle of the latest pattern, by his parishioners.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

St. Luke's chapter of the Brotherhood of St. Andrew, Wheeling, early in January opened a free reading room for men, in the parish house adjoining St. Luke's church. There are also a game room and a smoking room, and this latter experimental feature is bearing abundant fruit as a successful means of attracting the very class of men whose presence is most desired. Two Brotherhood men each evening act as a reception committee, and a careful record is kept of all visitors.

Maine

Henry Adams Neely, D.D., Bishop

A correspondent writes from Aroostook county: "We have formed, since I came here, a voluntary organization called the 'Convocation of Aroostook.' We meet quarterly, and always have a day's retreat conducted by the Bishop, or one of the clergy. Next summer we have arranged to have Bishop Hall here for a retreat of some days. We are also going to have a series of conferences by Father Huntington, during the month of May."

Maryland

William Paret, D.D., LL.D., Bishop

The general missionary, the Rev. David Barr, by the Bishop's direction, has recently been doing effective work in St. Luke's chapel, Harrisonville, Baltimore Co.; in Sharpsburg, Smithsburg, and in St. Mark's church in Washington co., and in the vacant Epiphany parish in Prince George's co. His method is to visit every family in any way connected with, or that may be well disposed toward the Church; to hold frequent services with sermons and instructions, and to guide and stimulate to better financial methods.

Kansas

Elisha S. Thomas, D.D., Bishop

Some of the clergy of the Northeast Convocation presented the Bishop with an exquisite white stole and embroidered amice, as a Christmas remembrance. The stole is heavily embroidered with passion flowers over a gold cross, the panels at the base being filled with an exact copy of the mitre of St. Thomas *a* Becket, now preserved in the cathedral of St. Etienne, at Sens, France. The exquisite work was all done in the diocese, under the direction of Archdeacon Brady.

There are a large number of towns in this diocese of from 500 to 1,000 population where the opportunities for Church work are great if there were only means wherewith to utilize them. The work recently done at Sedan and Lebo is proof of this. About a year ago the Bishop held the first service at Sedan. Since that time Archdeacon Brady has given the place one week-day service a month. The few, less than a dozen, communicants have by Confirmation increased to 40, and there have been nearly as many Baptisms. At the last episcopal visitation, which lasted three days, 13 adults were confirmed and 17 baptized. Another Confirmation class is in preparation, and a Mission is to be undertaken the last of this month. The Sunday school is steadily growing, it numbered 71 scholars on a recent Sunday, and it is provided with every appliance for work, and is wonderfully successful. The congregations are large at all services. This success has been mainly due to the able and energetic efforts of the warden, Mr. H. E. Sadler, who has been well seconded by all the members of the mission. There is absolute harmony and consequent progress. A valuable box of books for the Sunday school, and vestments, etc., for the church, and Christmas gifts generally, was received from St. Paul's church, New Haven, Conn. At Lebo the results are scarcely less remarkable. There had been two or three previous services at this point (the last one three years ago) when Archdeacon Brady held a service last November. There have been only two week days, one in November, the other in December, devoted to this effort so far, with the following results: Communicants gathered in, 14; Baptisms, 14; a Confirmation class of the same number is preparing. The five men of the mission met and, as a preliminary to progress, each subscribed $25 for the work. A prosperous Sunday school is organized. These are not unique possibilities. The same results could be brought about anywhere by the Church if we had the money, time, or men, to devote to the work.

TOPEKA.—The evening services at Grace Cathedral on the 2nd Sunday after Epiphany were given especially to the work of the Daughters of the King and the Brotherhood of St. Andrew. After Evening Prayer at 4:30 the diocesan secretary of the first order made a telling address to the 40 Daughters and a church full of women. Next to Connecticut, it was discovered that Kansas has the largest number of parochial chapters and that the Bishop accredits much of the increased spiritual interest and enthusiasm to them. Ten daughters were inducted. In the evening a service for men only was held under the auspices of the Brotherhood of St. Andrew. After a few words by the dean an address was delivered on aggressive Church work by the Rev. John Henry Hopkins. Four men were received into the chapter. This chapter has taken under its charge a new mission called Calvary.

At the college of the Sisters of Bethany, at Evening Prayer a few evenings ago, Dean Millspaugh, of the cathedral, baptized five young women and received six to the order of the Daughters of the King.

PITTSBURG.—On Sunday, Dec. 16, the Bishop consecrated the beautiful church here named St. Peter's. It was built by the assiduous efforts of "the church builder of Kansas," the Rev. Hudson Sawyer, and cost $10,000. There is also a rectory.

Newark

Thomas Alfred Starkey, D. D., Bishop

The results of the Mission lately held in the parish of the House of Prayer, have been very noticeable, and are not confined to the members of that parish only. Father Huntington's words to women are always helpful, and the addresses to men were largely attended. Father Huntington has been the means of quickening the spiritual lives of many in Newark and the Oranges.

The following corrections and additions have been made in the list of Bishop Starkey's proposed visitations since we published it in our issue of Jan. 19th. The date of the diocesan convention is changed from the third to the fourth Tuesday in May, as the third Tuesday falls this year in Rogation week.

FEBRUARY

17. Morning, Christ church, Belleville.

MAY

12. Morning, St. Andrew's, South Orange.
-2. Diocesan Convention.

JUNE

2. Morning, Trinity church, Hoboken.
4. Evening, St. Alban's mission, Newark.
9. Ordinations.

A solemn Requiem Mass was sung in the church of St. Mary-the-Virgin, New York City, on Saturday, Jan. 26th, for the Rev. Francis J. Clayton, late member of the Catholic Club. Mr. Clayton was rector of Grace church, Rutherford, N. J., where he had built up an excellent work. A number of changes were made in the parish church during his incumbency, which added greatly to the capacity and beauty of the structure. He was also in charge of the work of St. Thomas' chapel, Lyndhurst, where a like success attended his efforts. His loss is severely felt. *Requiescat in pace.*

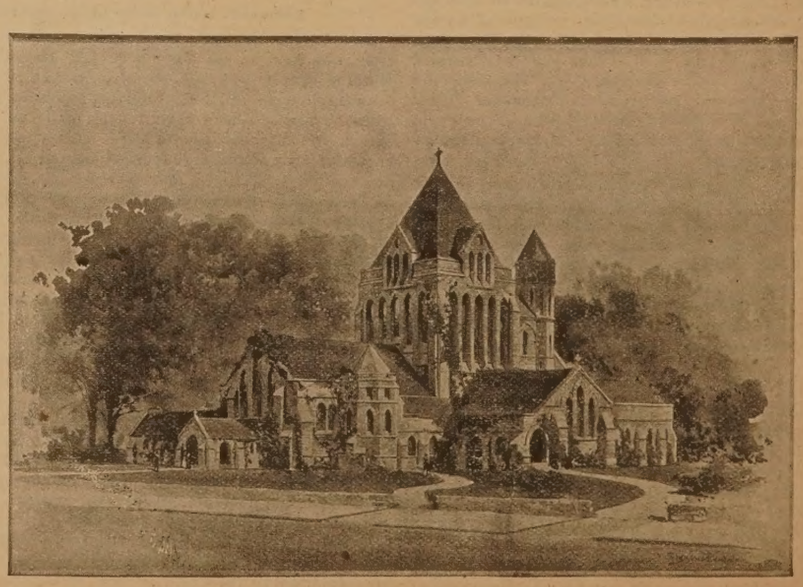
Bloomfield is one of the oldest townships in the State of New Jersey. It was primarily a Presbyterian settlement, and for more than a century no other religious body was able to gain a foothold in the town. When early in 1858, the Rev. Mr. Sherman, rector of the church in the adjoining township of Belleville, upon the invitation of a few English Church families residing there, attempted to hold services in Bloomfield, he was politely but firmly given to understand that an Episcopal church was not desired in the town. Notwithstanding, he continued to hold services in a little "upper room," until in October of the same year, a parish was organized and incorporated under the name of Christ church, Bloomfield, and the Rev. Henry Marsh was chosen its first rector. Two years later a small wooden church edifice was erected. The growth of the parish was slow, and often hindered by internal dissensions, and by the formation of new parishes in growing sections near by. When the present rector, the Rev. Edwin A. White, took charge of the parish in January, 1892, there was a nominal communicant list of 130, but of actual communicants less than 100. The parish at that time was far from being united. Nearly one-third of the supporters of the parish lived in Glen Ridge, necessitating a long walk to and from the church, and they had endeavored to have the church removed to a more central location; failing in this, they proposed to form a new parish, and erect a church in Glen Ridge. A lot had been donated to them for a church site, nearly $2,000 had been raised, and the necessary papers were ready to be forwarded to the Bishop and Standing Committee. The new rector foresaw that the division of the parish would prove a death blow to the old parish, and result in two struggling missions, both weak and probably unable to be self-supporting for a time at least. It was a problem difficult of solution.

On the night of Jan. 11, 1893, the old church and parish house were destroyed by fire. The building of a new church was now a necessity, and the Church people of Glen Ridge were induced to give up their contemplated, separate organization, and to unite with the Church people of Bloomfield in building a new church in a more central location; but at first it seemed almost impossible, the opposition was so strong on the part of the people at Bloomfield. Gradually, however, the rector convinced them of the necessity for union. A commanding site at the junction of two of the principal avenues of the town, and in the geographical centre of the parish, was purchased, and plans for a new church and parish house, drawn by Wm. Halsey Wood, of Newark, N. J., were accepted. Ground was broken in May, 1893, and on the 8th of July following, the corner-stone of the new church was laid. The parish house was completed in October, and on Easter Day, 1894, the now reunited parishioners of Christ church held their first service in this new church.

The church, in style of architecture, is the early pointed Gothic. It is cruciform in plan, with transepts extending north and south from the square lantern tower which intercepts the nave and the choir. In the south transept is the chapel, separated from the main church by glass screens, so arranged as to permit of their dropping below the level of the floor when necessary to use the chapel in connection with the church. The seating capacity of the church and chapel is 550, all within view of the choir and sanctuary. The exterior walls are of light-colored, variegated granite, laid in irregular ashlar, with limestone trimmings. All the interior walls are faced with native brown stone, undressed and laid in regular ashlar. The four columns supporting the lantern tower are of Indiana limestone. No brick nor plaster was used in the interior construction. The roof is open timbered and finished in natural woods. All the aisles and the floor of the choir and sanctuary are laid with mosaic tiling. The organ is placed at the end of the north transept adjoining the chancel, but raised above it, with the keyboard in the choir. Underneath the organ are the sacristy and the choir room. A stone rail of Indiana limestone with brass sanctuary gates separates the choir from the nave, a memorial to a former rector. Seats are provided in the choir for a vested choir of 40 voices. The lecturn is a very handsome brass eagle. The pulpit is of brass, on a stone foundation, both are memorials, and are placed outside of the choir rail. The font is a massive one of stone, it is also a memorial. The Litany desk, a memorial, is of oak. The altar and reredos, both memorials, are of solid stone and very handsomely carved. The altar cross, a memorial, is of massive brass. The credence, a gift from the children of the Sunday school started in Glen Ridge before the reunion of the two parts of the parish, is also of stone. The Bishop's chair, of oak, is the gift of the primary department of the Sunday school, the main school presenting the brass sanctuary gates. The interior tones of the church are quiet and harmonious, and the whole effect is churchly and beautiful. Unlike the majority of lantern-tower churches the accoustic properties are perfect.

Connected with the church by a corridor is the parish house, also of stone, seating 350. It is divided into four rooms by sliding doors and sashes, so arranged as to throw them all into one when desired. In the rear basement of the parish house is the kitchen, connected with the main floor by stairs and a dumb waiter. It is purposed soon to build a rectory, also connected with the church by a corridor. The cost of the church and parish house complete, exclusive of memorials, was about $35,000.

The parish is now thoroughly united and harmonious. The communicant list has increased from 130 to over 250, and the parish receipts have more than doubled during the past year. The growth and strength of this parish clearly evidences the wisdom of uniting two or more weak and struggling parishes into one strong and vigorous parish where it is possible.



CHRIST CHURCH, BLOOMFIELD, N. J. (DIOCESE OF NEWARK)

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

BISHOP GILBERT'S VISITATIONS

FEBRUARY

6. 7:30 P. M., Wilder, Breck School.
9. 3:00 " " Cokato.
10. Litchfield; A. M., Emmanuel; P. M., Trinity.
17. P. M., Faribault.
20. 3:00 P. M., Goose Creek; 7:30 P. M., Rush City.
21. 7:30 P. M., Sunrise.
25. A. M., Cannon Falls.
26. 10:30 A. M., Belle Creek; 7:30 P. M., Kenyon.
28. St. Paul, Board of Diocesan Missions.

MARCH

3. A. M., Northfield; P. M., Dundas.
4. P. M., Austin. 5. P. M., Rushford.
6. Dresbach and Dakota. 7. " " Caledonia.
10. A.M., St. Paul, Ascension; P. M., Minneapolis, St. Matthew's.
17. " " Hastings; P. M., Wabasha.
24. " " Minneapolis, Holy Trinity; P. M., Owatonna.
29. Minneapolis, St. Andrew's.
31. A. M., Red Wing; P. M., Winona.

APRIL

5. P. M., St. Paul, St. Stephen's.
7. Minneapolis: A. M., Gethsemane; 3:30 P. M., St. Luke's. 7:30 P. M., St. Paul, Christ church.
8. " " " " (St. A. P.) St. Matthew's.
9. " " " " (M. P.) St. Mary's.
10. " " " " Messiah.
11. " " Minneapolis, All Saints.
12. " " St. Paul, St. James'.
13. " " " " St. Peter's.
14. A. M., Christ church; Stillwater: 3:30 P. M., State Prison; 7:30 P. M., Ascension.
18. P. M., Becker. 19. P. M., Elk River.
21. A. M., Duluth, St. Paul's; 3:00 P. M., West Duluth; 7:30 P. M., Duluth, St. Luke's.
22. P. M., Cloquet. 23. P.M., Grand Rapids.
26. 3:00 P. M., Basswood Grove: 7:30 P. M., Point Douglas.
28. St. Paul: A M., Good Shepherd; 3:00 P. M., St. Philip's; 7:30, St. Paul's.
29. P. M., Fergus Falls.
30. 3:00 P. M., Ashley; 7:30 P. M., Sauk Centre.

MAY

1. 3:00 P. M., Reno; 7:30 P. M., Glenwood.
2. 3:00 P. M., New Paynesville.
3 " " Wilmar.
5. Minneapolis: A. M., St. Mark's; 3.30 P. M., Grace; 7:30 P. M., St. Paul's.
6. P. M., Blue Earth City. 7. P. M., Fairmont.
8. " " Jackson, 9. " " Wells.
10. " " Albert Lea.
12. A. M., Mankato; P. M., St. Peter.
13. P. M., Sleepy Eye. 14. " " Redwood Falls.
15. " " Lake Benton. 16. " " Pipestone.
17. " " Marshall.
19. A. M., Rochester; P. M., Chatfield.
20. P. M., St. Charles.
21. 3:00 P. M., Pine Island; 7:30 P. M., Mazeppa.
22. " " Lake City.
26. Minneapolis: A. M., St. Ansgarius; 3:30 P. M., St. Johannes; 7:30 P. M., Messiah.
27. P. M., Brainerd. 28. P. M., Little Falls.
29. 4:00 P. M., Sauk Rapids; P. M., St. Cloud.
31. St. Paul, Diocesan Board of Missions.

JUNE

2. St. Paul: A. M., St. John's; 3:30 P. M., St. Bonifacius; 7:30 P. M., Emmanuel.
5-6. Faribault, annual council.
7. P. M., St. Paul, St. Luke's Hospital, Graduation of Nurses.
11—13. Faribault, Commencement of Schools.
21. P. M., Virginia. 23. Tower.
27. 10:30 A. M., Hassan; 4:00 P. M., Rockford; 8:00 P. M., Delano.
28. P. M., Shakopee.
30. A. M., La Sueur; P. M., Henderson.

JULY

1. 3:00 P. M., Lexington; 8:00 P. M., Cordova.
7. A. M., Minnetonka Beach; P. M., Excelsior.
14. A. M., White Bear Lake.

Bishop Whipple is spending the winter at Lake Maitland, Fla.

A very beautiful memorial window, in memory of Miss Cynthia Cheney, has just been placed in St. Thomas' church, Warsaw.

Eight stained glass windows have been put into the church of the Holy Communion, Redwood Falls, the united efforts of the Guild of St. Agnes.

The Rev. H. C. Bossier, for sometime rector at Anoka, Minn., has taken up work at Hot Springs, South Dak.

The Rev. G. H. TenBroeck, in addition to his duties as rector of St. Mary's church, Merriam Park, St. Paul, has been appointed rector of St. John's church, White Bear Lake.

The Sunday school at St. Paul's church, Owatonna, now numbers 75 members, and is gradually increasing.

The Rev. Chas. Wright (an Indian priest) has met with a sad bereavement in the loss of his only son through drowning in Leech Lake, a bright boy of 12 years destined for the priesthood.

The Rev. Wm. Wilkinson, rector of St. Andrew's, Minneapolis, is holding special services for non-church goers at Century Hall, Sunday evenings.

The Rev. C. H. Plummer has returned to his old parish at Lake City. During the past eight months the congregation has greatly increased; 14 adults and 25 children have been baptized, 37 confirmed.

The parishioners of St. Luke's church, Willmar, under the fostering care of their rector, the Rev. D. T. Booth, now have the privilege of communicating every Sunday at 8 o'clock, in addition to the monthly mid-day Celebration. The Sunday school has increased to 130 members. The rector has been appointed diocesan secretary of the "Men's Help Society," he has organized a branch in his own parish.

Confirmations by Bishop Gilbert: Good Shepherd, Madison Lake, 4; Hutchison, 3; Brownton, 1; Moorehead, 4; Lake City, 3.

The Church Club held their Epiphany banquet at Christ church guild hall, St. Paul, Jan. 17th. A new departure was inaugurated this year, ladies were admitted for the first time, and the banqueting hall removed from the surroundings of hotel life and placed under the shadow of the church. An informal reception was held in the parlors from 7 to 7:45 P. M., after which about 150 guests sat down to a supper prepared by the ladies of Christ church. Mostly all of the Twin city clergy were present and a good number of ladies. An exceedingly enjoyable evening was spent. Judge R. R. Nelson, president of the club, presided. After several speeches respecting the part the club should take towards entertaining visiting members to the General Convention, it was finally agreed that there ought to be a general club day allowed by the convention, and a banquet arranged for at some point near the place where the convention will hold their sessions. This is the fourth year of the club's existence. The membership has increased from 70 to 102. Finances are in good condition and there is a balance in the treasury.

Ohio

Wm. Andrew Leonard, D.D., Bishop

TOLEDO.—Bishop Leonard, on Jan. 16th, delivered in Trinity guild rooms one of his popular and instructive lectures. The ladies of the relief societies provided a supper before the lecture which had for its subject Savonarola, the great reformer.

The Rev. Harold Morse, rector of St. Paul's, has added the new mission, St. Luke's, to his charge, and is enjoying great success with both.

The Masonic fraternity has donated a beautiful marble font to St. Mark's church in memoriam of its late rector, the Rev. B. M. Burridge, Ph. D., who a few weeks before his death had taken the highest degree in Masonry.

The Rev. T. N. Barkdull (late a Methodist minister) is doing yeoman's service as a licensed lay-reader among the missions of North-western Ohio.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

The 15th meeting of the Churchman's Club was held Jan. 14 at the Trocadero, Providence. Some 150 members and guests sat down to the banquet. The subject of the evening was "The duty of the Church in matters of secular benevolence," which was discussed by Hon. Robert Treat Paine, of Boston; Rev. S. D. McConnell, D. D., of Philadelphia; Rev. Algernon S. Crapsey, of Rochester, N. Y.; James A. McKnight, manager of St. Bartholomew's Loan Bureau, New York city; Silas McBee, vice-president of the Brotherhood of St. Andrew.

Opinions of the Press

The Church Times

ROBERT LOUIS STEVENSON.—Modern literature has shown such a decided drift in the direction of the impure, that there is a positive danger of the belief arising that literary genius is necessarily unclean. Fortified by one or two unsound art maxims, writers of plays and works of fiction coolly work out upon their respective stages scenes in which indecency is presented under the Coan veil prescribed by polite society. A great master of fiction is gone from us. Robert Louis Stevenson held and will continue to hold a high place among our literary worthies. He discovered in our language new powers of expression, of which he made a facile use. His dramatic imagination fashioned thrilling stories of adventure, which hold the reader spellbound. His revelations of himself in letters and essays give glimpses of a mind natural, healthy, and loveable. And in all that he wrote there was always the sympathy with things that are honest and of good report. That a writer of such unquestioned power should have kept steadily in the safe path in an age which reeks of maudlin and emasculate pruriency, is a thing for which we may well be thankful.

The Churchman

THE BISHOPS' PASTORAL.—It is hardly possible to exaggerate the importance of the Pastoral issued by the House of Bishops. We believe that thousands will share with us the gratitude we feel on the receipt of this potent documen It is perhaps the most weighty utterance which has ever been made to the clergy and laity of the Church by their right reverend Fathers in God. * * * Nor would it be less than idle to deny that there has been due cause and occasion for this deliberate enunciation of Catholic truth on the part of the American bishops in conclave assembled. There have been warnings sufficient that liberty of opinion has in some quarters degenerated into license, and that the external features of irresponsible Congregationalism have threatened to obscure the disciplinary power and dogmatic authority of the episcopate. Both inside the Church and outside the Church, the Pastoral of 1894 will clear the air, and sharpen the outlines of the Church's position, her constitution, and her belief. There is now less room for the taunt of latitudinarianism which Dissenters so often fling at those they call their "Episcopal brethren." On the other hand, we believe there will be more distinctness, more definiteness, more humble assent to Catholic dogma manifested by earnest teachers who may have missed the true proportions and significance of the Catholic Faith, because they had failed, often conscientiously, to feel the full weight and obligation of Catholic authority.

The Congregationalist

The priesthood of the Protestant Episcopal Church has often been regarded as a refuge for ministers of other denominations who desire full liberty of thought. The claim is sometimes made that while an Episcopal priest pledges himself faithfully to follow the established order of worship in the Church, his ordination vows do not bind him to hold specific articles of faith. The pastoral letter of the House of Bishops of the Protestant Episcopal Church in America, which was read in all the churches of that denomination yesterday, is a sufficient denial of any such claim as we have stated. This letter declares succinctly, with great strength, dignity and impressiveness, "the truth of God which every minister of this Church has pledged himself to hold, teach and defend" concerning the Incarnation of our Lord Jesus Christ and the Inspiration of the Holy Scriptures. It defines unmistakably, both in the quoted language of the Apostles' and Nicene Creeds and of the Thirty-nine Articles, and also in the words of the Bishops themselves, the miraculous conception of Christ by the Virgin Mary, His two natures united in one Person, and His Resurrection in the body after death on the cross. The Bishops declare, also, that the entire system of theology held by the Church depends on the Incarnation of the Son of God only begotten through the power of the Holy Ghost. The Bishops affirm that the fact of the inspiration of all the books of the Old and the New Testaments must be accepted by all the ministers of the Church, though no theory concerning the mode of inspiration is insisted on. They do not deprecate the critical study of the Bible, but they rebuke "the irreverent rashness and unscientific method of many professed critics." They insist that the Scriptures may not be studied in order to find out whether or not they are inspired. Their inspiration is "a postulate of faith, not a corollary of criticism." The Bishops leave no doubt as to their repudiation of all evangelistic labors, however fervent, unless they are accompanied by unswerving loyalty to the doctrine of their Church. At the same time that they tolerate no variation from its established formularies, they will permit no devotion to the ritual to excuse disloyalty to doctrine. They give this sharp thrust to those ministers who would limit their vows to outward conformity: "A heresy which would seek at the altar protection from the penalty of a violated vow forfeits the respect and tenderness due to honest doubt." This letter, we believe, will stand as one of the memorable religious documents of this time. It is a notable sign of renewed interest in doctrine pointing to a new era of theological discussion. It makes assumptions which will be promptly challenged outside of the Episcopal Church, and which we find it difficult to believe will be altogether acceptable within it. It affirms the inspiration of the Creeds as voices of God as really as the Scriptures themselves. It declares that their interpretation is fixed and final, and that they can be honestly accepted only in their plain historic sense. The Bishops intimate, also, that their own letter is an inspired utterance and therefore authoritative. 'We your Bishops, ... under the guidance of the Holy Ghost . . . are speaking not as truth seekers, but as truth receivers." The Pope himself could not speak with greater dogmatism than this. The doctrine that the Church is the inspired authority in interpreting the Scriptures, and that the deliverances of its officers are to be received without question, appears in the spirit as plainly as in the assertions of this document. Inferentially, not only doctrines of the Person of Christ and the Inspiration of the Scriptures are here set forth, but the body of teaching held by the Church to be dependent on them and the doctrine of the inspiration and dogmatic authority of the Church, moved by the Holy Ghost, speaking through its appointed leaders. Whatever the reception given to this letter, its simplicity, directness, and spiritual impressiveness, will excite profound interest, and will bring comfort and reassurance to many who have feared that the Episcopal Church has been relaxing its hold on the Faith "once for all delivered to the saints."

The Living Church

Chicago, February 2, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

Subscription price, in advance, $2.00 a year. Subscribers sending $3.00 may extend their own subscription one year and pay for one new one.

A LETTER to the editor in our issue of Jan. 19th, has called forth many responses, some sympathetic, some indignant. We do not think the publication of these would be to edification; we must decline to keep up a continuous discussion of this subject. We have published warnings, from time to time, and may continue to do so, that the condition of our superannuated clergy, and that of widows and orphans of deceased clergy, was in many cases such as to call for a more generous support of general and diocesan institutions organized for their relief. Of such need there is no doubt. As to the treatment of the old clergy, in the matter of courtesy, by bishops, priests, deacons, and laity, we think that as a rule there is no ground of complaint. They are treated with due respect, and honored for their age and service.

The Pastoral Letter of 1894

A feeling of renewed hope and confidence has come over the minds of Churchmen since reading the firm, unfaltering utterances of our Fathers in God. Earnest and right-minded men will feel a justifiable pride in the undaunted front which the Church has thus presented to the attacks of error. At a period when it is the fashion to disparage creeds and to despise dogma; when there is, among those who assume to do our thinking for us, an impatience of all that is venerable and unchangeable; when there is a strong tendency to deny that we know or can know anything certain about God and the spiritual world; when truth in the realm of religion is resolved into speculation, and men are led to believe that in the one field where the need is greatest and the deepest instincts most crave satisfaction, they must learn to accept the position of those whom St. Paul describes as characteristic of "perilous times," "ever learning and never coming to a knowledge of the truth;" then it is indeed occasion for devout thankfulness that the highest representatives of that religious body which stands before the community as claiming pre-eminently to be the authorized channel of revealed truth, should be found unmoved by popular currents of thought and opinion, and simply standing for that which they have received.

There has been much discussion of late about episcopacy. If we insist upon it as a divine institution, men will still inquire; For what good? They seek a confirmation of the claim, not only through historical proofs, but through the evidence of practical utility. Therefore the spectacle of calm, unwavering confidence in the Christianity of our fathers, and clear apprehension of what that Christianity is, undisturbed by the influences which strive on all hands to mould it to new shapes, must do more than many arguments to win the respect of thoughtful men.

We have already spoken of this Pastoral as a contribution to Christian unity. It was not meant for that purpose, but its power in that direction will be no less strong on that account. To explain the Catholic Faith when it has been misunderstood, may sometimes smooth the way; but nothing draws men more powerfully than the clear, unflinching statement of the truth itself. When this is done, simply, intelligibly, and with needful completeness, it has a magnetic force which nothing can equal. Difficulties and misapprehensions vanish of themselves like dark, disfiguring shadows in the light of the sun. It is compromise and ambiguity, producing misunderstanding and distrust or else indifference, that are really fatal to any true unity.

The Bishops are led to explain that it is not their intention to vindicate before an unbelieving world the great truths of the Incarnation and the Inspiration of the Scriptures; nor do they feel called upon at this time to set forth an exhaustive exposition of these primary elements of our Faith. This latter, indeed, they would have found done to their hand ages ago in authoritative documents which are the perpetual heritage of the Catholic Church. It is not with reference to unbelieving thought in the world at large that they have sent forth this address, but it is to meet the attempt of unbelief or misbelief to find a lodgement within the Church itself.

Some of our Fathers in the Faith have been slow to believe it possible, even in the face of manifest evidence, that those who have taken upon their lips the vows of ordination could prove faithless to the trust committed to them upon the basis of those vows. They have even tried to ignore or minimize the evil which was forcing itself upon their notice, and were inclined to be somewhat impatient with those who made complaints. But now they are convinced that there are novelties within the Church itself which seem "subversive of the fundamental verities of Christ's religion." They realize that it is true "that the minds of many of the faithful clergy and laity are disturbed and distressed by these things."

The Pastoral, therefore, is addressed to the case of those who, having promised to keep the Faith, have not kept it; who, having put themselves under oath to banish and drive away from the Church "all erroneous and strange doctrines," are, on the contrary, yielding themselves to such doctrines; who have signed a solemn and explicit declaration that they believe that "the Holy Scriptures are the Word of God," and yet who do not hesitate to attack the authority of the same Scriptures, and who, withal, have attempted to propagate a system of ethics which would justify them in these things and render nugatory every safeguard that could possibly be devised.

This explains the method of the Pastoral. It is not to restate the ancient Faith, so much as to show that it is changeless and that it is the Faith of this Church. Its purpose is to show, beyond controversy, that the Faith, as defined of old and held without change or shadow of alteration by Orthodox Christendom down to this day, is the Faith of this Church here in America, and that no one can sign her formularies or take upon his lips the pledges of ordination without binding himself under the most solemn sanctions to hold and teach that Faith and no other. Thus the Incarnation as defined at the great Councils of Ephesus and Chalcedon (which the Bishops are careful to say did not themselves enlarge or add to the Faith once delivered, but simply defended and defined it) is shown first, to be the doctrine of the Prayer Book and the Articles of Religion, and, secondly, of the Holy Scriptures. Thus the contention is fairly met of those who have attempted to take the Creeds out of their environment and stuff them full of modern novelties, and have scouted the idea of referring to history for their meaning as nothing but a matter of lifeless antiquarianism.

The Bishops do not tolerate the notion that the Creeds have changed or can change their meaning, and that, as some have said, constancy of significance is impossible. On the contrary they affirm that, "fixedness of interpretation is of the essence of the Creeds, whether we view them as statements of facts, or as dogmatic truths founded upon and deduced from these facts and once for all determined by the operation of the Holy Ghost upon the mind of the Church."

Incidentally, the method employed in this important paper strikes at the roots of another position which has been maintained by some. It has been urged that liturgical expressions are not to be taken too seriously, that devotional language, by reason of its fervent and emotional character, is not to be regarded as always exact, that some room must be allowed for the play of the devout imagination, and that consequently, the forms employed in the worship of the Church are not to be regarded as having authoritative or dogmatic value. The fact is, as every earnest student knows, nothing is more wonderful than the way in which accuracy of theological expression has stamped itself upon the forms of the Liturgy throughout. Every conflict with heresy in which the Church has been engaged has left its impress there. Terms have been carefully inserted and expressions moulded by the formulas of general councils and the writings of great theologians, which received ecumenical sanction.

An heretical liturgy is quickly known by its deviations from these well-known expressions. The Church which allows incorrect or false language touching any of the articles of the Faith, to have place in her forms of worship, is recreant to her trust. The immense teaching force of the Liturgy has been necessarily recognized at all times. All other influences together are hardly equal to that which is exerted by forms constantly heard or constantly repeated at the most solemn moments of life. If to provide the popular songs of a nation could give him who had this advantage the power to mould that nation's thought and character, much more is such a power exerted through a nation's prayers. The Liturgy is dogmatic or it is nothing. Accordingly, the Bishops quote as freely from the Prayers, the Prefaces, and the *Te Deum*, as from the Creeds and Articles, and with the same dogmatic purpose. This is most excellent, and, moreover, throws the immense moral weight of the episcopacy into the scales as against the curious distinction which has been made in certain quarters between "Faith" and "Doctrine."

The Bishops sum up in the following terms, the results of the much extolled New Theology which would be imposed upon the Church by "fluxing the Creed with new meanings:"

> It becomes us, moreover, to consider that Christianity re-constructed as to its Faith must logically admit a re-construction of the ethics, the spiritual life, the worship, the ministerial and sacramental agencies, and the good works which have ever been the benign products of the ancient truths. Such results we see in unhappy abundance all around us; and they do not encourage us to think that it is possible to improve the Christianity of our Lord and Saviour.

There is here a mild but pointed reference to a re-construction of ethics, of which we have heard much during the last two years, in its special application to clerical subscriptions. We have seen it contended that if one has taken upon his lips at the most solemn moment of life, vows of a perfectly clear and distinct character, and has, upon the strength of such vows, been invested with an office of the utmost responsibility and trusted to become a teacher of that truth to which he has attested his loyal adherence, he is not bound to cherish his pledges or maintain his hold upon the Faith he has been sent to preach. No principle of honor, it seems, requires him to lay down his office if he finds that he is no longer able to preserve the conditions upon which he received it. It is the business of the Church, not his! He is under no obligation to leave the ministry, but has the right even to propagate his novel views until such time as he may be detected and expelled by the action of Church authority.

We do not think we exaggerate in the least the position which has been defended. The most painful feature of the case is that such views have been advocated by men of whose personal probity and uprightness there can be no question. They would never think of applying these principles to the conduct of worldly trusts, but when they enter the field of religion, they seem to come under some strange glamour, the straightforward directness which characterizes their ordinary relations forsakes them, and they see everything in an unreal light which seems to make it natural to reverse the rules of conduct which govern them in every other sphere. But the average man once indoctrinated in a system of morals which justifies the violation of the most sacred trusts, will be strongly inclined to apply the same principles in other departments. Such seem to be the results which the bishops apprehend from a re-constructed Christianity, with the moral teachings of the Sermon on the Mount modified and re-adjusted to suit the conditions of modern times. No wonder that they fear a very strange and novel character in the "good works" springing from this changed system.

At the close of the Pastoral Letter they return to this point and dwell with strong emphasis upon the disastrous consequences of every kind of faithlessness to sacred vows, which may manifest itself among those appointed to serve at the altars of the Church. "We must not forget," they say, "that spiritual life must decay, not only when pledges are emptied of their meaning, but when formularies are maimed of their integrity." "A heresy which would seek at the altar protection from the penalty of a violated vow, forfeits the respect and tenderness due to honest doubt."

We have dwelt at this time upon a few reflections suggested by the method adopted in this important address, and the circumstances which have called it forth. The dogmatic statements and the terms employed to safeguard the Faith against special forms of error, we must reserve for another occasion.

"Ye Shall Reverence My Sanctuary"

BY THE REV. WM. STANLEY BARROWS

I am glad to see by reports of the late conventions of the Daughters of the King and St. Andrew's Brotherhood, that the meetings, at which women and laymen spoke, were held in halls. The sectarian custom of using consecrated edifices for every sort of gathering finds no authority in the Consecration Office. There, all the proper uses of a church are specifically mentioned, namely: The administration of Baptism, Confirmation, and the "blessed Sacrament of the Body and Blood of Christ," the reading and preaching of the "holy Word," the solemnization of Marriage, offering the "sacrifices of prayer and thanksgiving," blessing the people, and the "performance of all other holy offices."

I beg to submit this proposition: The speaking of unordained and unlicensed persons in churches is not a "right use" of them, according to the meaning of the words "right use" as employed in the prayer of the Consecration Service.

Ought there not always to be a real case of urgent need and an utter lack of suitable accommodation to justify a departure from the Church's rule in this matter?

It seems to me that the large meetings of the Woman's Auxiliary, as well as of the societies mentioned, held as so often they are, in churches, and accompanied by general conversation and hand-shaking, tend to break down the good custom of silence and reverence in the house of God.

Will not the growing custom, too, of occasionally allowing some "St. Andrew's man" in a cutaway coat, to advance, at the proper time for the sermon, and deliver in place of it an address on the "work of the Brotherhood," tend to confuse the minds of the masses, whom we are trying to instruct in regard to the distinctive functions of the clergy and the laity? Yet I have several times seen this done, when another room, to which an adjournment could have been made, was available and convenient. There is no doubt that most lay speakers would in such cases greatly prefer the larger liberty allowed by some unconsecrated place. I do not discuss the Scriptural right of women to speak in church

The other day I attended the annual meeting of the Clergymen's Retiring Fund Society. Why in the world Churchmen should choose a consecrated church as a place for such a business meeting was more than I could conjecture.

But by far the worst misuse of our churches that I have observed is their appropriation for the meetings of general and diocesan conventions. I remember once on such an occasion going into the basement of a church, where I expected to find the brethren removing and folding their surplices after the opening service. They had, however, already gone up-stairs. Only one old grizzled missionary was left. Said I, "Where are the clergy?" "Up stairs, talking as if it were a court house," he replied. And so I found it. "Glad to see you," "How d' do!" "Haw, haw," on every hand.

Noblesse oblige. The General Convention ought to set an example of good manners in the house of God. Yet seldom have I seen more irreverence than I witnessed in St. George's church, New York, during its sessions there some years ago. The conduct of the spectators was much worse than that of the members, but both onlookers and delegates occasionally forgot that they were in church. I sincerely hope that Minneapolis will imitate Chicago, and provide a hall for the House of Deputies.

It is often argued that laughter is to a convention what oil is to troubled waters. True. So we do not wish to dispense with it. We never even try to get on without it. But why have either the laughter or the convention in a church?

Finally, is not the business of ecclesiastical conventions very largely financial, and not very dissimilar in its character from the buying and selling for which the traffickers were expelled from the temple?

The use of parish buildings or Sunday school rooms, and the erection of diocesan houses *with spacious halls attached*, are the remedies for these evils.

Letters to the Editor

CANCELLED STAMPS

To the Editor of The Living Church:

I think I have noticed in your columns, or somewhere, that the late Bishop of Indiana obtained a good deal of money for the Church through the collection and sale of cancelled postage stamps. I should like to adopt this idea for the purpose of raising money for the Church also, but do not know what to do with the stamps when collected. Should the stamps be taken off the envelopes or left on? Are the ordinary 2-cent American stamps and 3-cent Canadian stamps of value, or are there only certain particular stamps that have a value? Should any of your subscribers know all the details of this business, I should like to learn their ideas also. If this scheme works, I think I have excellent opportunities for turning it to practical account. W.

SCIENTISTS' PRAYER MEETINGS

To the Editor of the Living Church:

I observe in your issue of Jan. 12th, a statement that at the Minneapolis meeting of the American Association for the Advancement of Science, a prayer meeting was held, with other interesting particulars. These prayer meetings have been a Sunday feature ever since 1883, and are attended by many leading members. I have not shared in them, for the combined labors and pleasures of the week have made me rest satisfied with our own two services on the Lord's Day. Official and committee work is no sinecure. I may add that the public meeting which commences the week of work, has always been opened with prayer when I have been present. Sometimes the religious exercises have been conducted by some of our own bishops. I am under the impression that at one meeting, which I did not attend, the opening arrangements were different.

Still further, let me say that at one of the meetings, where I was secretary of Section H, four of our own clergy held important positions, and it is no unusual thing to see them on the platforms of the several sections. They furnish many papers.

Permit me to speak of another thing. For some reason these attending clergy receive few local clerical courtesies. I have had a fair share, but I have met repeatedly at these gatherings a devout and able clergyman, who in native linguistics has a world-wide reputation, but I have never heard him preach. Twice we have aided together in conducting the services, but often go home unnoticed by our clerical brethren.

W. N. BEAUCHAMP.

WHERE DOES THE BETROTHAL END

To the Editor of The Living Church:

In your issue of Jan 12th, a writer states that "The betrothal ends just before the words, 'Who giveth this woman to be married to this man?'" Permit a few words against that view. Betrothal is the act of pledging troth or faith, *ergo*, it can only end after the faith is pledged. The rubric directs "Then shall they give their troth to each other in this manner, "as followeth," and the "as followeth" part ends thus, "and thereto I light thee my troth." The troth is plighted in these words and they end the giving of their troth to each other. Hence, if betrothal is the act of giving troth, it ends when the troth is formally given and only then. The writer referred to makes the betrothal end before the consent of the parent is given or any words of troth are spoken. Or, to put it differently, the writer might have said, the betrothal ends before it begins! The natural division of the service seems to be:—

1st, The consent of the contracting parties and the parent or his representative.

2nd, The plighting of their troth "as followeth" and ending with the words, "my troth."

3rd, The marriage, beginning with the words, "With this ring I thee wed."

The old uses, Sarum, York, and Hereford, with the various provincial ritualia, are to the same effect. The betrothal is simply a promise of marriage. "Thereto," to that end plighted. The promise is fulfilled in the words, "I thee wed" etc. The betrothal was anciently a separate service from the marriage. If they had then thought that the betrothal ended where your author says, we should have had the curious case of a betrothal without any troth given.

F. P. D.

Memphis, Tenn., Jan. 15, 1895.

LAX OBSERVANCE OF SAINTS' DAYS

To the Editor of The Living Church:

I have followed with some interest the articles written in your paper on legality of the "shortened Mass." I would like to speak about the Holy Communion from another standpoint. The late Dr. Eigenbrodt, *emeritus* professor of the General Theological Seminary, New York, once told me that the mind of the Church was that there should be a celebration of the Holy Communion on all those days for which the Church appoints a special Epistle and Gospel. If this is so, why is not the mind of the Church carried out? "Behold, to obey is better than sacrifice." The Church teaches us a lesson on the feast of St. Michael and All Angels which she teaches on no other day of the year. If a priest neglects to celebrate on that day, his people fail to learn that lesson for the space of a year.

Should not the laity be taught to give heed to their holy mother, the Church? We shall not enter into the life of the Communion of Saints until we habitually remember the saints at the time and place at which the Church wishes them to be remembered. I have noticed that some parishes, which are loud in their professions of Churchmanship as far as the ritual of the Church is concerned, are very lax about observing saints' days. Surely a celebration of the Holy Communion on St. Stephen's Day would do more for the spiritual life of any parish than colored stoles or lights. From my standpoint it seems that the great danger lies in putting too much stress on the non-essentials. The standard excuse in all parishes for the non-observance of saints' days is that the people will not come. But will they be more likely to come when their parish priest treats the festivals of his Church with cold indifference? In the average parish, there would be attendance of two or three. And these faithful few, by their devout prayers, would certainly do much for the spiritual life of their parish. "More things are wrought by prayer than this world dreams of."

E. A. NORTHALL.

Fordham, N. Y., Jan. 13, 1895.

THE AGED CLERGY

To the Editor of The Living Church:

It is painful to read such communications as that of "H." in your issue of the 19th inst., and one would like to believe his experience to be an exception to the rule. It certainly would be an exception in this diocese. But then it is one of the notes of "Connecticut Churchmanship" to reverence antiquity, and in this part of the country one is inclined to feel that his ministry has been a failure if he doesn't stay fifty years in his last parish.

Perhaps in the younger West, where a man fifty years old is prehistoric, they may feel sensitive in the presence of gray hairs, and ask the wearer to take a back seat, lest their own greenness be rebuked by the other's riper experience. But we are still a little old-fashioned in the East.

I am not sure that I am competent to speak in behalf of the aged clergy, but if the dividing line is to be drawn, as I have heard, at 40, then my experience is sufficiently ex-

tensive to be valuable, and it goes to prove that the aged priest is treated with uniform respect and reverence as he deserves to be. It may be that it is because with us the clergy, like our beloved bishop, do not grow old, or at least they are able to conceal their infirmities. At any rate, with the exception of a few *rectoris emeriti*, who resigned simply because they were tired of waiting for old age to relieve them, the list of those "on the shelf" is very small.

Then, too, we older men must be patient with the younger. We grow thin-skinned as age creeps on, and I confess for myself that the desire grows stronger to get into a corner and sulk, and we are apt to forget the toughness of the youthful cheek. I am quite sure that the apparent slights are not intended. At any rate, we must forgive them, for they don't know any better!

Bridgeport, Conn., G. HENRY SMITH.
Jan. 18, 1895

[Several letters of the same style have been received, but this one will suffice, and the subject need not be further discussed.—ED. L. C.]

CHURCH GROWTH IN THE UNITED STATES

To the Editor of The Living Church:

In your issue of Jan. 5, 1895, I gave some statistics in regard to the rapid growth of our Church in New York City, which rapid growth has placed it in the front rank there. I now give the percentage of growth of our Church for the entire United States between 1880 and 1890, as compared with that of others, and with the growth of population for the same period. The Lutherans, including all kinds of them, made a net increase of 78 per cent; the Episcopalians increased 55 per cent; the Baptists, including all regular Baptists North and South, white and colored, gained 48 per cent; the Presbyterians, embracing all of those who go under that name, made an increase of 37 per cent; the Congregationalists, 33 per cent; the Methodists, including all of those usually styled Methodists, whether found North or South, 30 per cent; and the Roman Catholics, 30 per cent. During the same time, the increase of population in the United States was 24.86 per cent. It will be seen then that for the ten years from 1880 to 1890, the percentage of growth of our Church was greater than that of any of the others except the Lutherans, whose great growth is owing to the immense immigration of families of that faith from Germany and Scandinavian countries, whilst we gain comparatively little from immigration; and that our percentage of growth was considerably more than double that of the population. It will also be noticed that the two largest Churches of America, namely, the Methodists and Roman Catholics, gained but very little in the population, only about 5 per cent. each, for the ten years, which would represent those Churches as being almost stationary as compared with the growth of the country. Another thing to which I would call attention is, that whilst in the case of almost all bodies, the percentage of growth generally gets smaller as they grow larger, yet such is not the fact in regard to our Church; for whilst its growth from 1870 to 1880 was but 52 per cent. in communicant membership, from 1880 to 1890 it was 55 per cent. And still one other fact to which I would call attention is, that whilst in 1880, and for many decades prior thereto, the Congregationalists were larger in membership than we were in this country, yet in 1890, owing to our much larger percentage of increase, we for the first time exceeded them in actual numbers, so that we have ceased to be "the smallest of the leading Churches of America."

LAYMAN.

THE CHURCH IN PHILADELPHIA

To the Editor of The Living Church

For some time past, three of the most prominent Baptist congregations in Philadelphia, viz; the "First," the "Tabernacle," and the "Beth-Eden," all possessing large and elegant houses of worship, have been consulting together with a view of consolidating into a single religious society; the only obstacle in the way seems to be a matter of trust funds of over $100,000, belonging to the first of the trio named above. Should this union be consummated, "Beth-Eden" may be purchased by the vestry of the church of the Epiphany, provided they can get the consent of the three nearest rectors (St. Mark's, St. Luke's, and the Ascension).

Within the past five years two Presbyterian congregations have dissolved, and surrendered their charters. The First Presbyterian church of Southwark, which was a flourishing congregation 25 or 30 years ago, commenced to retrograde, and finally sold their house of worship to a society of Polanders in communion with the Church of Rome. The Tenth Presbyterian church of Philadelphia, popularly termed "Boardman's church," at 12th and Walnut sts., was a power in its day; but after the death of its pastor, the attendance diminished month by month, until it was closed, the lot sold, and the new Episcopal diocesan house is now being erected on its site. Less than 75 yards south of this locality, the handsome edifice of St. Thomas' (African) church has been erected since "Boardman's" closed.

Towards the end of December, 1894, the Rev. John S. MacIntosh, D.D., pastor of the Second Presbyterian church of Philadelphia, handed in his resignation, to take effect July 1, 1895. In his letter to the board of trustees, he recites the fact that the congregation has lost by death and removal many of its ablest supporters; that there are too many churches in the neighborhood; that very few attend the second (or night) service on Sundays; and that pressing matters of a financial character should be provided for. The trustees have accepted the resignation and have guaranteed the pastor's salary for the current year. This congregation some 25 years ago erected their house of worship at 21st and Walnut sts. It is a magnificent edifice, and was characterized by the late Dean Stanley as being the purest example of Gothic architecture that he had seen in America.

Now, why cannot this congregation succeed? One block and a half east stands Holy Trinity church. Taking this as a centre, and within a radius of one-third of a mile, describe a circle; the edge of the circle on Walnut st. is in the Schuylkill river, the eastern edge is at 16th st. And what is to be found in the matter of "churches" within this circle? There are four Presbyterian, two Methodist, and the corner-stone of a third laid the other day; and one each of the following: Roman Catholic, Reformed Episcopal, Swedenborgian, Baptist, and Unitarian; also Holy Trinity, with its heavily endowed memorial chapel of the same name; St. Mark's, with its two mission chapels; Christ church chapel, Epiphany chapel, St. Clement's, St. James', St. Sauveur, and the Mediator. That is to say, 12 of all outside, against 11 within our Communion, five of the 11 being chapels, but one of these chapels carries an endowment fund, probably far in excess of all the means possessed by the twelve. St. Sauveur is a mission church, *sui generis*; but there remain five of the largest and wealthiest parishes, each possessing not only splendid edifices, with a minimum of indebtedness (St. Clement's), each equipped with its parish building, besides other large edifices devoted to all the needs of a strong, hard-working, energetic congregation.

Dr. MacIntosh has written "too many churches," but Churchmen do not find it so. F.

Philadelphia.

Personal Mention

The post office address of the Rev. Hudson Sawyer, from Jan. 1st, is El Dorado, Kansas.

The Rev. Joseph C. Hall, rector of St. George's church, Rumson Neck, has been unanimously elected to the rectorship of Trinity church, Trenton, N. J.

The Rev. L. H. Young, of Dennison, O., has accepted an invitation to take charge of St. Paul's mission, at Elm Grove, and St. Andrew's mission, South Wheeling, W. Va., and will enter upon his duties Feb. 1st.

The Rev. J. Cleveland Hall, rector of Christ church, Roanoke, S. Va., has tendered his resignation, to take effect Easter Sunday.

The Rev. Dr. A. L. Brewer has returned to his duties in restored health.

The Rev. John H. Logie, of the church of the Holy Innocents, Baltimore, Md., will start this month for a tour of Palestine, expecting to be gone some time.

The Rev. John Bakewell has been elected to the rectorship of Trinity church, Oakland, diocese of California.

The Rev. Dr. H. D. Lathrop has recovered from his recent illness.

The Rev. Herbert J. Cook has taken temporary charge of Calvary church, Conshohocken, Pa.

The Rev. Evan John Evans has entered on his duties as rector of Christ church, Chippewa Falls, Wis.

The Rev. John B. Gibble has accepted the rectorship of St. Luke's church, Denison, jurisdiction of Northern Texas.

The Rev. J. D. Miller has accepted the rectorship of the church of the Good Shepherd, Wilmington, N. C.

The Rev. C. B. Crawford, rector of Christ church, Lima, O., has been appointed chaplain of the 2nd Regiment, O. N. G., in place of the Rev. A. L. Moore resigned.

The Rev. F. A. MacMillen, of the diocese of Long Island, has been acting as one of the assistants at the memorial church of St Simeon, Philadelphia, Pa.

The address of the Rev. T. William Davidson has been changed to Fox Chase, Philadelphia, Pa.

The Rev. W. M. Harrison has been re-appointed, by Bishop Whitaker, the chaplain of the Episcopal Hospital, Philadelphia, Pa., for the year 1895.

The Rev. Frederick Thompson, head master of Canaan Academy, has charge of the neighboring parish of Lime Rock, Conn., until Easter.

The Rev. Edgar L. Sanford, formerly of Nebraska City, Neb., is spending the winter with Archdeacon George in Salisbury, Conn.

The Rev. E. F. H. J. Masse has resigned the mission of the Holy Cross, Chicago. Address 1113 Washington bd.

The Rev. Dr. G. J. Fercken is about returning to his former home in Oriental lands.

The Rev. A. K. Fenton has been assigned by the Bishop to assist the Rev. N. F. Marshall in his work in the vicinity of Bluefield, W. Va. Mr. Fenton will make his headquarters at Tidewater, W. Va.

Ordinations

Jan. 22d, in the chapel of the Western Theological Seminary, Chicago, the Rev. Messrs. Clinch, Thomson, and Whitcomb were advanced to the priesthood by Bishop McLaren, and Mr. Ayres, from the Presbyterian body, was ordered deacon.

Jan. 22d, at Christ church cathedral, New Orleans, the Rev. Bent. Martin, son of the Rev. Dr. Jos. Martin, of St. Luke's church, Jackson, Tenn., was ordained to the priesthood. The Rev. M. Brewster presented the candidate, the Rev. E. W. Hunter read the Litany, and the Rev. Dr. Martin preached the sermon. The Bishop celebrated.

On the 4th Sunday in Advent, Dec. 23rd, 1894, by the Bishop of Delaware, in the cathedral of the Incarnation, Garden City, L.I., Charles Bennett Johnes, to the diaconate, and the Rev. Adrian R. B. Hegeman, the Rev. Frederick A. MacMillen, and the Rev. Robert A. Tufft, to the priesthood.

On Dec. 6th, in the cathedral, the Bishop of Ohio ordained to the diaconate, the Rev. John Brown, and the Rev. E. J. Craft, who came respectively from the Methodist and the Congregational ministries. Both are doing good work in the care of parishes. An excellent and Churchly sermon was delivered by the Rev. Jas. A. Brown, of Ravenna, upon the occasion.

To Correspondents

"B."—We do not know when the Pastoral can be had in pamphlet form. Write to any of our Church publishers.

M. B. C.—The wafers of which you speak are simply bread without yeast. They are made of pure flour and water. Such bread was alone used for sacred purposes by divine ordering under the old dispensation. It was, in all probability, bread of this character which was used by our Lord in instituting the Eucharist. Of course it might be thicker or thinner. The thin variety, in the form of the wafer, has come to be used on account of its great convenience. Of course those who have been accustomed to ordinary bread may find a certain strangeness in the change, but the considerations we have mentioned ought to re-assure them. It is a great advantage to have a kind of bread which is always the same, sweet and pure, and in such a form that it is easy to consume all that remains. Then it is something to reflect that we are probably using the same kind which was employed by our Lord Himself. No one doubts that the Sacrament is valid, no matter what kind of bread is used.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

UNSWORTH.—On Jan. 19th, Mrs. Helen C. Unsworth, beloved wife of Rev. Sam'l Unsworth, rector of Trinity church, Reno, Nev.

SNIVELY.—At Philadelphia, on Jan. 24th, Ida E., wife of Rev. Summerfield E. Snively, M. D., warden of the Burd Orphan Asylum of St. Stephen's church.

SISTER PAULA.—Jan. 17th, at House of Mercy, Inwood-on-Hudson, N. Y. C., Sister Paula (Georgianna Russell) Community of St. Mary. *Requiescat in pace.*

IVIE.—On Saturday, Jan. 26th, 1895, at Grace church rectory, Brooklyn, E. D., of pneumonia, George Stirling, aged 1 year, 2 months, and 13 days, son of the Rev. William G. and Sarah A. Ivie. "Thy will be done."

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Hayti.

The fiscal year, which began Sept. 1st, requires for the salaries of twenty-one bishops, and stipends of 1,300 missionaries, besides support of hospitals, orphanages, and schools, many gifts large and small.

Remittances should be sent to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and Twenty-second st., New York; communications, to the REV. WM. S. LANGFORD, D.D., general secretary.

MISSIONS IN BRAZIL AND CUBA.

The American Church Missionary Society, auxiliary to the Board of Missions, Room 33, Church Missions House, 22nd and 4th ave., New York.

We publish *The Echo*, an illustrated monthly, 8 mos., with information about the above and domestic work. One copy, 50 cts.; one hundred, $8.00.

H. A. OAKLEY, Treas.
WILLIAM A. NEWBOLD, Gen. Sec.

Acknowledgments

Mrs. Powell, of Neah Bay, Washington, gratefully acknowledges the receipt of gifts from a number of persons, by which their Christmas tree for the Indian children was made beautiful.

ALFRED M. ABEL.

Church and Parish

A PARISH will give 24 Prayer Books and 24 hymnals, old edition, never used, to any needy parish or mission who will pay the freight on the same. Address A. M., LIVING CHURCH Office.

FOR SALE.—A paying, private school, with good Church patronage, in the suburbs of Chicago. Address G., care of LIVING CHURCH.

ORGANIST and choirmaster (communicant) desires position. Thorough Church musician accustomed to both vested and mixed voice choirs. Diploma and satisfactory references. Address ASSOCIATE, THE LIVING CHURCH Office.

The Editor's Table

Kalendar, February, 1895

2.	PURIFICATION. B. V. M.,	White.
3.	4th Sunday after Epiphany,	Green.
10.	Septuagesima,	Violet.
17.	Sexagesima,	Violet.
24.	Quinquagesima,	Violet.
27.	ASH WEDNESDAY,	Violet.

De Christo Nato

Bishop McLaren's Christmas Hymn (LIVING CHURCH, Dec. 22, 1894), rendered in Latin Alcaics by the Rev. T. D. Phillipps, M.A.

O Terra, nobis non iterum tua
Delabitur spes, aura velut levis;
Non secla desperans futuri
Vita timet moritura rursus

Immune lethi Lumen et integrum
Irrupit! et nox lurida, frigida,
Fulgente non stella, nigrantes
Victima nunc tenebras removit.

Mirandus adstat; Quem cecinit sagax
Poeta, tellus puberis audit,
Quem voxque prædixit prophetæ
Præscia tunc venientis ævi.

Hymnare laudes vos decet, angeli,
Serpentis eho! judicium jacet
Immane; secretumque parvi
Consilium nova fecit Eva.

Cruentus error lilia polluit;
Florere fiunt haec Adamo alteri;
Ascendat ad Numen verendum
Gloria, laus hominum, decusque.

Terrestris omni pax homini datur;
Certant maligno crimine brachia,
Monstrare virtutes benignas
Nocte diuque parata semper.

Nunc et beati terrigenæ canant;
Facunda tellus, voce superbior,
Assentiat, clamorem ad auras
Aetherias referens secundum.

Responsa reddit lingua volubilis;
Matrona prudens eloquitur, pater
Grandævus, et suavis puella,
Et pueri indociles juventa.

O vita, veram sume superbiam;
Dedisce mores; subtilis et velit
Mens temperare iram lucrumque
Turpe, fidem maculare tentans.

Clemens, Amandus, Verus adest Homo
Divinus, En! in Virginis ubere
Reclinis—æternamque per Te
Denique vita capit quietem.

Die ante Christum natum,
A. D. 1894, Chicago, Ill.

To repeated inquiries about the sale of cancelled postage stamps, the editor must reply that he has no reliable information to give. He knows of no legitimate use for them. It has been conjectured that they may be used to defraud the government, since from a million of stamps some thousands are imperfectly cancelled, and slight traces of ink may be removed by acid. We publish one letter of inquiry and leave it to our readers to supply the needed information if they can.

Mr. Philip H. Goepp, in the January *Atlantic*, thus speaks of the origin of instrumental music: "It must be remembered that the entire growth of the art of music—what was really the slow manufacture of its elements and forms—was wrought within the Church. This development began when to the unison chant was added the servile accompaniment of a second voice, keeping always its unaltered respectful distance. It ended when all the changes of fugal counterpoint had been rung with mathematical ingenuity. But until the modern centuries there had not been a thought of music without words, of unsung music. The only use of an instrument was to guide the voices. How pure organ music first arose can easily be imagined. When the absurdly artificial forms were abandoned by mutinous singers, the organ took the place of the unwilling voice, and invited further composition for its special performance."

It gives us pleasure to publish the following commendations, recently received from distinguished clergy in Massachusetts:

"I write to thank you for your editorials on the Massachusett's case. Your plain speaking has done good. You are entirely justified in all you have written."

"Thank you for your good article. Yours is the only paper that dares speak out, excepting ———, which unfortunately counts for very little."

"Let me again say that I am more and more pleased with THE LIVING CHURCH. I do not know what we should do without it in these days of lax discipline and hazy theology."

"THE LIVING CHURCH is the Church paper of the land, because it clearly, honestly, steadfastly, ably upholds the Faith once delivered, and does it without acerbity or 'extremes.'"

"I thank God for THE LIVING CHURCH, which can be depended upon to 'contend earnestly for the Faith once for all delivered.' I trust that it will ever remain firm and unshaken."

In the review of several leading magazines during December, THE LIVING CHURCH noted the absence of any serious reference to the Nativity. They were "Christmas numbers" without Christ. It seems, by the following quotation from an English paper, that some current publications across the sea out-Herod Herod in this kind of offense. A writer in *The Church Times* says:

We are all familiarised by this time with the "Christmas numbers" appearing early in the autumn, and I am not going to renew the stale protest against them. But is there not ground for protest against some of the contents of them? For instance, here is *The Graphic*. Some of the papers have been giving statistics about the number of its printings, and of the men employed and of the issue. Well and good; and the picture of the Princess of Wales deserves all the praise that has been bestowed upon it. But I want to know what good is served, or what connection with Christmas there is in the story which leads off the number. A young and charming mother in high life, of sweet and beautiful character, goes away with her husband on a voyage to Australia, Lord Dungeness having invited them to go with him in his yacht. She parts with her little daughter with many tears. They are shipwrecked in the Gulf of Carpentaria, the husband and the Earl are drowned, the young wife is seized by the savage natives, and carried up country, all the rest of the party being murdered by them. Years pass, the daughter grows to woman's estate, gets married, and hears casually that a white woman has been seen along with some savages on the coast. She persuades her husband to charter a vessel, and they go in search, find her, now become a savage, the mother of some black children. She recognizes her daughter, throws herself at her feet and kisses them; then realizing how she can no longer live in civilized company, she seizes a revolver and shoots her daughter and son-in-law dead, runs away, and drowns herself. And the ship's doctor, who is the guide, philosopher, and friend of the company, pronounces with deep sympathy that it was "finely done"—that it was "a triumph of civilization," and that "she died, after all, like an English lady."

The Training of Vested Choirs

XV

In an earlier paper we alluded to Sir Joseph Barnby's statement of the qualifications of a good choirmaster. One of the requisites enumerated by him is a sharp tongue. By this we take it that he means simply a direct, short, incisive way of issuing orders. A sharp tongue, as the term is commonly used—meaning a sarcastic and biting style of correction—is rather a disadvantage than otherwise. Both boys and men are easily exasperated by being taunted and ridiculed and scored for failures, and while severity is effective, it should be intermingled with words of encouragement and praise for whatever is worthy. The choirmaster's principal function is that of criticism, but criticism does not consist simply in fault finding. These words are of course trite enough to the experienced director, but they are not out of place for the choirmaster who is new to the duties of his position. An inexperienced man sometimes is tempted by the consciousness of a little brief authority into treating his choristers to a tongue-lashing whenever opportunity offers. This would not be especially harmful if he were always as prompt to mark and praise the good points as to condemn the bad, but usually there is a great deal more gall than honey.

A great deal of time is often wasted in choir rooms by reason of the fact that the choirmaster does not possess a "sharp tongue," he has not acquired the habit of seizing quickly upon salient defects, and pointing out the remedies in the shortest and plainest terms possible. Nothing will so quickly destroy the confidence of a choir in their conductor as the discovery that he is not able to furnish a solution of a difficulty. The writer once served as a member of a choir of high local reputation in an eastern city whose leader's sole remedy for every difficulty was to "take it again." After continued repetitions the singers generally found out the mistakes for themselves and corrected them, so that the progress of learning a composition was very much like the gradual clearing by precipitation of a vessel full of muddy water. The choirmaster who is young in his work would do well to commit to memory the rule: Never make your choir repeat any passage without giving them a good reason for it. And the reason should be stated in the very shortest terms, Elaborate explanations waste valuable time and allow the attention to become relaxed, so that more time has to be lost in getting started again. In criticising at rehearsals it is of advantage not to be continually stopping the chorus in order to adjust trifling matters. The better way is to allow them to proceed to a convenient halting place, the choirmaster taking a mental note of each error as it occurs, and when the halt is made, to call attention to the objectionable features, clearly directing the changes which he wishes made on a repetition of the passage. In this way the chorus are relieved of the irritation of being constantly "pulled up," and the choirmaster secures practice in fixing defects in his memory as they occur. Of course occasions will be arising where the only course open is to call an instant halt, but it is better to avoid a continual twitching of the reins, so far as possible.

Above all things, avoid the fallacy that a poorly prepared composition will by some miracle be transformed into a well prepared one "in the chancel." It is common enough to hear the reassuring phrase, "Oh, that will be all right when we get in the chancel!" If a piece of music cannot be properly sung in the rehearsal room, the chances are ninety-nine in one hundred that it cannot be properly sung anywhere. And yet choirmasters frequently fall back upon Providence to save their ill-prepared work from wreck. The converse is occasionally true, that a really well-trained chorus, after going through a rehearsal like clock-work, will through the carelessness begotten of over-confidence sing badly at the service; but this does not happen very often. A very large proportion of the music which is sung every Sunday by surpliced choirs the country over, is not properly prepared. That is to say, its preparation is not finished. It does not actually break down. Perhaps it does not get out of tune. But it is sung in such a manner that a critical listener with a copy in his hand can mark flaws of intonation, of attack, of release, of pronunciation, of phrasing, of dynamics and expression, on every page. It has not been thoroughly prepared. It is very easy to preach upon this subject, much more so than to practice the doctrine, but the real point is that it is the service of God which is involved, and a choir has no more right to offer carelessly prepared music in His praise than a parishioner has to put a counterfeit coin into the alms bason. It is not a question whether the congregation will be pleased or not, or whether the defects will be discovered. Nothing short of the very best result which the highest skill at command can produce by the most rigorous drill out of the material at hand, should be the standard.

In localities where the boys have to be drawn from poor and squalid homes, the choirmaster will find his boys constantly suffering from colds during the winter season. As has already been pointed out, the parents of such boys treat a cold as of no more importance than a scratch on the finger, and usually let it run its course, or if they undertake any treatment at all, it is either entirely valueless or else of a sort which deranges the boy's digestion and renders his general condition worse than it was at first. The writer has often known a boy's mother to give her son a penny stick of licorice to cure a case of sub-acute laryngitis. Such persons have not the slightest knowledge of even the most commonplace remedies, and as they are usually too poor to be able to employ a physician on slight provocation, and besides generally have a childish fear of "taking medicine," the colds go on until nature is able to throw them off or succumbs to the fixture of a chronic catarrh, frequently the latter. But as serious and persistent colds impair the usefulness of a choir boy, it is sometimes well for the choirmaster to be able to administer or advise a few simple courses of treatment, which, if followed in time, will usually suffice to rid an otherwise healthy boy of a cold. If the cold is

in the head, with running from the nose and eyes, and inflamed state of the nasal membranes, a good remedy will be found in the administration of from three to five grains of salol (quantity according to the age and size of the boy) every three hours through the day until the cold is broken up. If the inflammation is in the upper throat, about the palate and tonsils, a gargle of the saturate solution of chlorate of potash is good in mild cases, as is also a gargle made of one part listerine to two parts water. It is better to use the gargle of chlorate of potash than to dissolve tablets of it in the mouth, for it has a somewhat disturbing effect on the stomach if swallowed in any quantity. It examination of the boy's throat shows that the inflammation is advanced and there is considerable pain and difficulty attending the act of swallowing, it may be well to try a mixture of equal parts glycerine and carbolic acid, one teaspoonful of the mixture to about half or two thirds of a tumberful of hot water. Fasten a little wad of cotton on the end of a small stick, open the boy's mouth and, holding down the tongue with a spoon, paint the palate and tonsils thoroughly with the little swab, first saturating it well in the preparation. This may be repeated hourly until the inflammation is reduced. If the trouble has reached the larynx, with symptoms of uncontrollable hoarseness and inability to produce a note, and with a tickling, dry cough which seems to proceed from a point in the throat just above the "notch" of the collar bone, it is probable that treatment by medicated sprays is the only course which will speedily relieve; and this should be undertaken by a physician. But slower relief may be had, and sometimes cure, by putting a tablespoonful of common paregoric into a bowl or pitcher containing about a quart of boiling water. Seat the boy at a table with his face held over the steaming bowl, and throw a thick cloth over his head and shoulders and over the bowl, so that all the vapor will be confined underneath it, and have him inhale the steam until the water is too cool to throw off any more. At first the steam may be so hot that he cannot endure more than a few seconds breathing of it at a time, but as it cools, he will be able to remain under the cover and obtain the full benefit of the healing vapor. The best time to do this is at night, and afterwards the boy should on no account be permitted to go into the open air, or be put to sleep in a cold room. He should be kept in warm air and guarded carefully against draughts. If the boy's cold has taken a strong hold upon his whole system, with pains in the muscles of back and legs, fever, tightness and oppression about the chest, and pain in the lungs on inhaling air, send him home post haste and have a doctor summoned. A cold of this kind is not to be trifled with, and the sooner responsibility is shifted to the shoulders of a practitioner the better.

(*To be continued*)

Book Notices

The Last of the Prophets. A study of the life, teaching, and character of John the Baptist. By the Rev. J. Feather. Imported by Charles Scribner's Sons, New York. Pp. 157. Price, 80 cts.

This little book forms one of the series of hand books for Bible classes and private students that T. & T. Clark, of Edinburgh, are bringing out under the editorship of Prof. Dods and Dr. Whyte, and is occupied with the study of the life of a great man in the gallery of Scripture portraits. As the books upon the life and character of John Baptist are few, there seems place for this one, in which the aim of the author has been to reach the springs of his character, and to exhibit the relations he held to the world in his own day. In accordance with this principle, the Baptist's record that Christ is the "Son of God" meant no more than the terms "King of the Jews" or "Messiah;" and such, Mr. Feather contends, was the uniform meaning in all the thought of the age attached to the phrase, "Son of God." Here he crosses swords with Dr. Liddon and with the usual interpretation of the Christian Church. Another peculiar position of the writer is that it was at the Baptism that "Jesus became conscious of His divine nature and Messianic destiny." However, we may remember that He had already long before this reminded His earthly parents of His "Father's business," that He came to be about. But the work in the main is occupied with the practical aspect of the Baptist's life, and the object is to give a clear apprehension of it, which is fairly done. The tone is reverent, the style clear, and the author has succeeded in putting together in an interesting and profitable way all that is known of the Baptist's life from the brief notices in the New Testament, and a few well-known passages of Josephus. As a hand book it cannot but be useful.

Chinese Characteristics. By Arthur H. Smith, twenty-two years a missionary of the American Board in China. Second edition, revised, with illustrations. New York and Chicago: Fleming H. Revell Co. Price, $2.

That this is the most valuable account of the Chinese ever written, is, we believe, generally acknowledged. Mr. Smith has had exceptional opportunities for long and intimate acquaintance with the Chinese, and has made a careful study of their characteristics, but he nevertheless disclaims any attempt on his part to generalise for the whole empire. He modestly offers his effort simply as "mere outline sketches in charcoal of some features of the Chinese people." However he may estimate them, they will not be soon surpassed in value, for they are so evidently "true to nature," and are written in so clear a style that the reader feels he is not spending his time over a work to which superficial observance and the imagination have been the largest contributing factors. This is an exceptionally interesting book at the present time and should be read by every one, the last chapter on "The real condition of China and her present needs" being particularly forceful as the words of one who knows what he is talking about. The chapters on "The Absence of Nerves" and "The Absence of Sympathy," "The Absence of Public Spirit," "The Talent for Misunderstanding," and "The Disregard of Accuracy," are especially suggestive. The book is handsomely gotten up and the illustrations add much to the interest of the reader.

A Chapter of Church History from South Germany. Being Passages from the Life of Johann Evangelist Georg Lutz. By L. W Scholler. Translated from the German by W. Wallis. London and New York: Longmans, Green & Co. Pp. 234. Price, $1.25.

In the Bavarian village of Karlshuld stand three church buildings: a stately Roman church with its schools and vicarage, a Protestant edifice solidly built, and a chapel of the Apostolic Church, so called—all of them the results of the life and ministry of Johann Lutz. Beginning life in 1824 as a Roman priest, with a character and spiritual experiences strikingly like those of the Cure of Ars, he wakened his people into evangelical fervor, and soon himself passed through an emotional religious "experience," which would have satisfied Jonathan Edwards or the most ardent old-time Methodist. Finding himself called to account by his ecclesiastical superiors, and being influenced by much reading of the Scriptures, he and the bulk of his congregation seceded to the Evangelical Protestant body. A slight experience of German rationalism drove him back to the Roman Communion, where he lived happily as dean of Oberroth, until a roving emissary of Irvingism converted him to a belief in "the Catholic Apostolic Church." After a visit to England he returned to spend the rest of his life in Switzerland as a worker for that cause. The volume before us tells in an interesting style the life story of this eccentric, emotional, but undoubtedly pious man, and is a very clever means of introducing Irvingism where it is not known.

The Liberation of Italy, 1815-1870. By the Countess Evelyn Martinengo Cesaresco. With portraits. New York: Charles Scribner's Sons, 1894. Pp. 415. Price, $1.75.

The story of the unification of Italy and the struggle for independence is one of continual and ever-growing interest. When one considers the number of small rival States that existed from the Alps to Sicily, the mutual rivalries and jealousies, the conflicting elements in each State, the treachery of France, the scheming of Prince Metternich of Austria, the double-faced policy of the Papacy, the diversities of opinion, and the want of unity in action, one wonders that independence and national unity were ever gained at all. As one reads the story, it presents the appearance of a series of detached episodes, and it is only when the final result is secured that one sees how these separate parts are related to the whole. It is a tangled skein, but the gifted authoress gives us not only an idea of what happened, but strives to tell us why it happened, and to reveal some of the principal factors that contributed to the great result. Familiar as she is with almost all the places where the events occurred, she is thereby very much aided in describing them. Above all the elements that resulted in the fusion of the various republics into one nation, she places the passionate longing which swayed and stirred the people of Italy to realize the dream of Dante and the prophecy of Machiavelli. The work of the Carbonari, the influence of "Young Italy," the part played by Victor Emmanuel, Count Cavour, and Garibaldi, so fresh in our minds, are all here clearly portrayed. But the principles and factors which lay at the root of the matter are not as clearly brought out nor set into definite prominence as they would be by a philosophical historian for the edification of the reader. Although the work is of great interest, the narrative is lively and entertaining, and fresh light is shed upon the subject from private collections of writings and records to which the Countess had access, one misses such a philosophical resume of the causes as would enable him to grasp the subject as a whole. Still this volume is no mean contribution to the due understanding of this great struggle from which Italy emerged as one of the nations of the world, a nation which was made "not by conquest, but by consent." The work is illustrated by good portraits of Garibaldi, Mazzini, King Victor Emmanuel, and Count Cavour.

Lectures on the Religion of the Semites. First series: the Fundamental Institutions. By the late W. Robertson Smith, M. A., LL. D. New edition revised by the author. New York: Macmillan & Co. 1894. Price, $4

This volume comprises the first series of lectures in a broad and comprehensive scheme the author laid out to cover not only the practical religious institutions of the Semites, but also the nature of their gods and the whole subject of religious belief as well as the part their religion has played in universal history. But as on account of Dr. Smith's failing health, he was never able to prepare for publication the second and third series, he contented himself with revising the first series, which now comes to the light in this new edition. These lectures show marks of wide reading and great learning, and throw a great deal of light on many of the primitive customs of the Semitic nations. In treating of the Semitic religions as a whole, he endeavors to get behind the positive religions to the old unconscious religious tradition, and to study the institutions and practices, the rituals and traditional usages which formed the sum total of the ancient religions. On these lines he traces the nature of the religious community and the relation of the gods to their worshipers and to natural things, such as holy places, sanctuaries, holy waters, trees, caves, and stones. He then proceeds to the survey of sacrifice, with which more than half of this large volume is occupied. Although there is manifested a vast store of learning in these pages, the work is vitiated by the position of the author, who assumes that the theory of the history of Israel set forth by Wellhausen and Kuenen is established. As he puts it, they "have carried this inquiry to a point where nothing of vital importance for the historical study of the Old Testament religion still remains uncertain!" We feel disposed to question the theory of this book when the Bible story has to be manipulated in the strange method of Wellhausen in order to square with it. And again, there are too many sudden leaps from primitive notions of Semitic peoples to such an advanced state of thought as is represented in the Prophets. He relies too much, in our judgment, upon philological arguments, which are precarious, because expressions which are claimed as illustrative of primitive beliefs are found quite as frequently in late as in early writers. Moreover, insufficient account seems to be taken of the influence of Egyptian thought and culture upon the Israelites and of the definite religious ideas, laws, and customs which marked them off from their Semitic neighbors. As Prof. Smith says: "Mere common belief, especially of the elementary kind which modern writers allow them, would not have sufficed to separate them from the Canaanite inhabitants in such a way as to assure their ultimate supremacy; a common tradition must be put into practical shape and active operation by common observances." The value of this book lies in the great mass of facts and primitive observances, etc., of the early Semites, but the importance and bearing of them upon the religion of the Israelites, as argued by Prof. Smith, must be regarded with extreme caution. There is a deeper philosophy of the religion of Israel than a community of primitive Semitic tradition and usage. It is pervaded by an entirely different spirit and moves on a higher plane.

Religious Progress. By Alex. V. G. Allen. New York: Houghton Mifflin & Co. 1894. Pp. 137. Price, $1.

For the sake of clearness in dealing with the subject of these two lectures, which were delivered to the students of the Yale Divinity School in March, 1894, the words, "religious" and "progress" ought to be accurately defined. But this is just what the author does not do. In fact, he says the power of progress "as a word is all the greater because its meaning is vague or indeterminable; indeed, in its vagueness consists its power." "Religious progress" appears to mean nothing more than a series of philosophical speculations about religion shifting this way and that, according to the unstable variations of religious thought. The lectures treat of religious progress, whatever that may be, in the individual and in the Church. But the discussion seems to proceed upon the hypothesis that there is no such thing as positive, unalterable, revealed truth, summed up in the Catholic Creed, the rule of Faith. Truth appears to lie somewhere in the midst of contradictory forces, out of which it emerges, or is left as a residuum after it has been tossed to and fro by human minds, whether individual or as massed in an organic body. Even heresy is an element that contributes its modicum of truth. As an illustration of these irreconcilable statements of the truth which the author declares the Church has always adopted as the most scientific method of progress, he cites from the Ordinal for the priesthood the vows "to preach nothing that the candidate is not convinced or inwardly persuaded is true; and, on the other hand, to set forth the doctrine as this Church hath received the same." This is not the exact language of the promise, but let this pass. The point is that the promise "to teach nothing as necessary to salvation but that which he is persuaded may be concluded and proved by Holy Scripture," throws us back upon Articles vi and viii, from the comparison of which it is evident that private judgment as to what the faith or doctrine of Holy Scripture is, has no place. It is the doctrine of the Creed, the sum of Holy Scripture, that he is to teach as necessary to salvation; and before he enters upon the sacred priesthood the Church demands a promise and a guarantee that he is fully persuaded

of the absolute truth of this doctrine, and that the Creed contains all that is necessary to salvation. There is no confronting of private judgment and Church authority here. The time for private judgment on these points, now that he is to become a teacher, is over. Perhaps it is because the proper relation of private judgment to Church authority has not been clearly brought out in the Cambridge Theological School, that the candidates who were rejected last summer fancied they could bring their private judgment to bear upon the doctrines of our unchangeable and most holy Faith. We doubt if the Yale divinity students, on account of the vagueness and haziness of these lectures, had any clearer idea of "religious progress" after they had listened to them than before.

Practicable Socialism. Essays on Social Reform. By Samuel and Henrietta Barnett. Second edition, revised and enlarged. New York: Longmans, Green & Co. 1894. Pp. 328. Price, $1.50.

As the problems of how to prevent the rise and increase of pauperism, and how best and most effectively to relieve the poor, are ever prominent in modern social science, the thought and experience of students and workers in this domain are most welcome to those who are striving for the highest welfare of our social organism. In this volume we have a collection of essays written at different intervals during a fifteen years' residence in London by the authors, who have lived and worked among the poor in Whitechapel, and who, therefore, are fitted to speak with some authority upon the subject upon which they write. In the arrangement of these essays are set forth the poverty of the poor, the means by which such poverty may be met by individual and by united action, with some of the dangers to which such charitable action seems to be liable. True, they have reference mainly to the problem as it presents itself in England, but still there are features of poverty which are common both to England and America, and those who are deeply interested in the subject cannot fail to obtain some light upon the matter from the experience of those who for years have devoted themselves to the work of dealing with the poor. Some of the methods proposed for the relief and uplifting of the poor are wise, reasonable, and practical, and if the others are visionary, they show that the authors are really trying to get at the bottom of this perplexing question. Now and then they are betrayed into an extravagance of statement, and at times the criticism of the work of the English Church strikes us as harsh and unfair. Mr. Barnett thinks that the condition of the poor in America is more hopeful than that in England, although he says we have nothing to be proud of in our methods of dealing with poverty, and have repeated the mistakes, and learnt little from the experience, of the Old World. It is a blow to our pride to hear him say that one of the reasons why tramp life is encouraged, is that our schools are so inefficient! The essays treat of such subjects as "The Poverty of the Poor," "The Children of a Great City," "Charity Clearing Houses," "University Settlements, or People's Church," "Relation of Charity Organizations to Social Reform," "Practicable Socialism," "Training for the Unemployed," "The Church and Labor Disputes," etc., etc. It will be readily seen, therefore, what a wide field these essays cover, and those who are interested in the difficult problems of poverty (and who ought not to be?) will find many valuable suggestions in the way of bringing the rich and the poor together. The papers manifest great earnestness and vigor, and are written out of the experience of a man and woman whose hearts and hands are full of efforts and aspirations for the welfare of God's poor.

"Why we go to church" is the title of a sermon by the Rev. J. A. Trimmer, B.D., in which is expounded and emphasized the Bible idea of worship, as set forth in the Book of Common Prayer; and a very practical discourse it is. It may be had for distribution at 5 cents a copy, by addressing the President of the Daughters of the King, Helmetta, N. J.

Magazines and Reviews

Levi L. Paine tries with great ingenuity but poor success to prove that St. Athanasius did not imply a numerical unity of essence in the Trinity by his use of the term *homoousios*, in *The New World*, for December (quarterly, Houghton, Mifflin & Co., Boston). Chas. E. St. John propounds "A Unitarian's Gospel." Samuel R. Calthrop sings the praises of a god who, he says, is the all. He says that that divine unity which meant to the ancients, "God is One, not many," is beginning to mean "there is nothing whatever but God." J. Armitage Robinson contributes a scholarly article on "The Gospel according to Peter," which he dates about 165 A. D.

The Westminster Review for January opens with "In memoriam, Dr. John Chapman," who died in November, after editing the review for over forty years. Matthew Stobart pleads for an extension of the functions of trade unionism in the direction of improving the characters and home surroundings of laborers. Edward Reeves says that "Why New Zeal and Women get the Franchise," is "because they do their fair share of life's duties." There is a "Defence of the Modern Girl," by one of them; and an effort "Towards the Appreciation of Emile Zola" by E. C. Townshend. "The Yosemite," is described by Robert W. W. Cryan; and the poetic career of "William Cullen Bryant" is reviewed by Thomas Bradfield.

Blackwood's for January begins the new year with a most interesting number. The first article is a gruesome story entitled "The Closed Cabinet." The article on "Whist" will delight the lovers of that game. "A Message from the River" consists of a dialogue between a salmon and a trout, in which we learn in an agreeable manner about the habits of the salmon. There is an important article on "The Church in Wales," which should be widely read and which is likely to correct some erroneous impressions. We do not know of any British magazine more satisfactory for the drawing-room table. Its literary quality and tone is always excellent. (Leonard Scott Pub. Co., N. Y.)

In the *International Journal of Ethics* for January (quarterly), Carroll D. Wright treats of "The Significance of Recent Labor Troubles in America," in a scattering sort of way, which is disappointing in view of his opportunities for observation. J. Ellis McTaggart argues "The Necessity of Dogma," defining it "as comprising all propositions as to the real nature of things which neither fall within the range of physical and mental science on the one side or of morals on the other. . . . The Athanasian Creed and Hegel's Logic are alike dogma." While not accepting the definition, we find his argument convincing. Rev. W. D. Morrison endeavors to show that the conditions which produce the juvenile offender are inferiority of body and mind and of parental and economic circumstances.

For a wholesome magazine for family reading we know of none better than *The Quiver*, published by the Cassell Publishing Co., New York. There is something in it to suit the taste of both children and grown-up folks. In the February number there is a sermon by the Lord Bishop of Winchester on the "Temptations of Public Men," which is exceedingly valuable. Very helpful, too, is "King David's Vision of Christ," by the Rev. Prof. W. Garden Blaikie, D. D., LL. D. The first of a series of articles on "English Church Life on the Continent" appears in this issue and is illustrated from photographs. "Our Ministering Children" tells of an afternoon with the Countess of Meath, and there are two interesting serial stories besides three shorter ones, and various other interesting matter.

Canon MacColl writes on behalf of a more friendly policy between "Russia and England" in *The Contemporary Review* for January (Leonard Scott Pub. Co., N. Y.), arguing that the supposed clashing of the interests of the two nations in the East is a bugbear. Canon Knox Little treats of "The Moral Aspect of Disestablishment and Disendowment," pointing out both the robbery involved and the injustice of spoiling the property of the Church while leaving that of the dissenting bodies untouched. An article on "Sultan Abd-ul-hamid," by an Eastern resident, incidentally uncovers some of the conditions which make life miserable to the Christian subjects of the Ottoman Empire. Prof. J. W. Hales throws some pleasant light upon the character of England's greatest dramatic writer in an article on "Shakespeare and Puritanism." Sidney Webb gives a most interesting description of the government of the biggest city on earth in "The Work of the London County Council."

"The Question of a Second Chamber" is treated of from diverse points of view in *The Fortnightly Review* for January. J. G. Swift McNeill suggests "A Short Way with the House of Lords," which consists of bringing it to terms by neglecting to summon to their seats after dissolution a certain number of those peers who resist the popular will as expressed by the House of Commons. C. B. Roylance-Kent, on the other hand, tries to show that the Second Chamber has not acted contrary to the public will, when clearly expressed, "Since the Reform Act." Sidney Whitman gives us a graphic and appreciative portraiture of Count Moltke, Field Marshal. Capt. S. Eardley-Wilmot describes "The Collapse of China at Sea," from a naval point of view, and draws inferences therefrom with reference to the British Navy. The Rev. H. R. Haweis gives an appreciative account of "Rubenstein;" and Lady Jeune writes thoughtfully on "The Ethics of Shopping," especially with reference to shop girls and their difficulties.

"There is little literary news to be found in Boston," writes Nathan Haskell Dole in the January number of *Book News*, so he gives his attention mainly, in his entertaining news-letter, to "a little exotic book," published in Dublin, Ireland, called "Homeward Songs by the Way." He quotes from this new discovery of his, many poems abounding in artistic color-sense, and unique in thought and phrase. Among the new books noticed in this issue we find a short account of the late Bishop Brook's "Essays and Addresses." They include those delivered outside of the pulpit, thirty-seven in number, and are said to be of "surprising force and uniformity." A new and most useful aid to reviewers is announced, Mr. Percy Russell's "Guide to British and American Novels." A list of the issues of new books and new editions of old books, including descriptions of sizes, shapes, contents, and current prices, renders the *Book News* almost as satisfactory as a book shop to intending purchasers, assisted, too, as they are, by its twenty pages of book reviews and many good illustrations. (*Book News*, John Wanamaker, publisher, Philadelphia.)

Still another of the many English review articles on the Eastern war is contributed by Prof. Robert K. Douglas to the *Nineteenth Century* for January (Leonard Scott Pub. Co., N. Y.), the spirit of which is clearly enough indicated by its title, "The Triumph of Japan." J. Keir Hardie, M. P., describes the rise and present hopeful prospects of "The Independent Labor Party," which seems likely to upset all political calculations. Prof. Graham treats of the prospect in England of collectivism, or "The Collective Ownership of Land and Capital with a Division of Consumable Goods," and finds it very poor indeed. The Hon. Reginald B. Brett gives an interesting portraiture of Lord Beaconsfield and describes his relations to the Queen. The Rev. Canon Teignmouth Shore writes with calm temper but inadequate treatment, of "Auricular Confession and the English Church." Very rightly he looks to the Book of Common Prayer for light upon the teachings of the Anglican Communion, but seems to have little ability to discern the historical meaning of its contents. Mrs. Logan's article on "Night Traveling in India" makes us thankful that we live elsewhere. Dr. Jessopp writes charmingly of "St. Martin of Tours," but with imperfect appreciation of the age in which he lived. Miss Garnett gives a rosy view of "Women under Islam," endeavoring to correct the ordinary opinion that they lack freedom and occupation.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

MACMILLAN & CO.

The Rubies of St. Lo. By Charlotte M. Yonge. 75c.
Christus Imperator. By Chas. Wm. Stubbs, D.D. $1.75.
Judaistic Christianity. By Fenton John Anthony Hort, D.D. $1.75.
Life and Letters of Dean Church. By Mary C. Church. $1.50.
The Translation of the Four Gospels. By Agnes Smith Lewis, M.R.A.S. $1.90.
Week by Week. By Fraser Cornish. $1.

CHARLES SCRIBNER'S SONS.

The Religions of Japan. By William Elliot Griffis, D.D. $2.
Philosophy of Mind. An Essay in the Metaphysics of Psychology. By George Trumbull Ladd. $3.
Rhetoric; Its Theory and Practice, "English Style in Public Discourse." By Austin Phelps, D.D., and Henry Allyn Frink, Ph. D. $2.25, net.
The Elements of Ethics. By James H. Hyslop, Ph. D. $2.50.

CHICAGO DAILY NEWS CO.

The Daily News Almanac and Political Register for 1895. Compiled by Geo. E. Plumbe, A.B., LL.D. Eleventh year.

J. B. LIPPINCOTT CO., Philadelphia.

In the Garden, and Other Poems. By Emily Elizabeth Veeder. $1.

HARPER & BROS.

Commemorative Addresses: George Wm. Curtis; Edwin Booth; Louis Kossuth; John James Audubon; Wm. Cullen Bryant. By Parke Godwin.

JAS. POTT & CO.

Essays in American History. By Henry Ferguson. M.A. $1.25.
The Importance of Musical Knowledge to the Priesthood of the Church. By the Rev. James Nevett Steele, *Mus. Doc.*, S.T.B. 50c. net.

E. & J. B. YOUNG & CO.

The Rights and Pretentions of the Roman See. Lectures delivered in 1894 under the auspices of the Church Club of New York. 50c.

PAMPHLETS

Soldier and Servant Series. Dr. William Croswell, by the Rev. S. F. Hotchkin. St. Columba, by the Rt. Rev. Wm. F. Nichols, D.D. Junior Auxiliary Pub. Co., Hartford, Conn.
The Church Club of Chicago. 1895.
The Parochial Charities of St. Paul's, Baltimore. 1894. John S. Bridges & Co., Baltimore.
Brotherhood Tracts for the Times. Number 1. How Far should the Church Concern Herself with the Temporal Welfare of the People? By the Rev. Jas. S. Stone, D.D., Mr. W. R. Stirling, Mr. Henry Lloyd, the Rt. Rev. Davis Sessums, D.D. Brotherhood of St. Andrew, New York.
Reading the Bible by Co-Ordinates of Truth. By Thos. A. Davies.
Proceedings of the Twelfth Annual Meeting of the Lake Mohonk Conference of Friends of the Indian. 1894. Reported and Edited by Isabel C. Barrows.
The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America. Church Missions House, New York.
The University of the South Papers. Calendar for 1894-' University Press, Sewanee, Tenn.
Sewanee Medical College Announcement for 1895. Univers Press, Sewanee, Tenn.
Third Annual Report of the House of St. Giles the Cripple Brooklyn, N. Y.
The Industry Savings and Life Insurance Company, Philadelphia, Pa.
Economics in Elementary Schools. By Simon N. Patten. 25c.
Manual of Instruction for the Sacrament of Holy Confirmation. Being an abridgement of Dr. Ewer's well-known Grammar of Theology. By the Rev. J. W. Gilman, Racine, Wis. 10c.
Our Police System. By Frederick B. Allen. Commonwealth Pub. Co., Boston.

The Household

The Purification, B. V. M.

BY WILLIAM B. CHISHOLM

The lights that on the altar gleam
For this, the Mother purified,
Blend lovingly with rays that stream
Through oriels, on this saintly tide;
And here Madonna visible
In sweet companionship belongs
To this the company of saints,
And joins in these our candle-songs.

She is the ever living link
That binds all else humanity
To angels; on the mystic brink
Of man and heaven's high Trinity.
Yet in her human lowliness
Is she most fitly magnified,
As in Gethsemane's distress
We shall with her be side by side.

Thus in the lights of Candlemas,
Again, dear vision of thy face!
We through thy glorious story pass.
Hail! Mary, hail! replete with grace!
Thou fairest dream, thou cynosure
Of our long, loving gazes, hail!
May we with thee, redeemed and pure,
Serenely enter through the veil!

Candlemas, 1895.

Monographs of Church History

IV.

ROGER OF SALISBURY.

BY M. E. J.

When Henry Beauclerc was a dashing young soldier with little thought of future kingship, he was one day wandering with a few soldiers in the country about Caen. Seeing a village church they sauntered in just as the priest was about to say his Mass. He was only a poor country parson but he was gifted with a quick insight into character, and a talent for doing the right thing at the right time, which stood him in good stead when in later years he helped to rule England. Seeing the soldiers enter, and recognizing the fact that men of their profession did not care to waste unnecessary time on their devotions, he said his Mass with such celerity, that the delighted prince waited after the service, and invited him to join his camp. The offer was unhesitatingly accepted, and Roger became Henry's devoted follower and private chaplain, always taking care that his devotions should be of a length to entirely suit his royal master. Roger was no scholar, but a man of most remarkable talents, and of such great tact that he had no difficulty in retaining Henry's favor uninterruptedly, both before and after his accession, so when Beauclerc came to the throne it was not surprising that he chose his friend and chaplain to be his chancellor. He was not disappointed in his choice. Roger fulfilled all his duties not only to the satisfaction of the king, but of his subjects, and was rewarded by the bishopric of Salisbury and many other desirable gifts. It is reported that Henry one day exclaimed: "By the truth of God, I would give him half England if he asked for it; till the time be ripe, he shall tire of asking, ere I tire of giving."

Henry was of a very economical nature, and Roger earned his favor by managing the affairs of the kingdom with great care and at the least possible expenditure. At the same time, he knew how to be lavish when necessity required, for he erected magnificent houses on his estates, rebuilt his cathedral with such splendor that it was the wonder and delight of all who beheld it, and in other ways enriched and developed his see until it became one of the most important in England. He appears never to have allowed his cares as chancellor to interfere with his duties as bishop, for he devoted the first hours of every day to ecclesiastical matters, after which he was free to attend to State affairs. He was considered, and with justice, one of the greatest men of his age; and perhaps there has never been a chancellor in England who has excelled him in talent. When we consider that he was a man of obscure origin and little education, raised suddenly to positions of great responsibility, it seems marvelous that he could have done his work with the entire approval of both king and people, so that not a breath of criticism should have come down to us from any quarter whatever regarding his management of State affairs. His moral character was not so admirable as his statesmanship, he was fond of luxury, and his private life was not commendable. But to the public he was ever the calm, far-seeing statesman, the just and upright judge, the loyal, devoted subject. William of Malmesbury says that King Henry "committed to his care the administration of the whole kingdom, whether he might be himself resident in England or absent in Normandy * * * Henry was exceedingly eager to effect this, aware that Roger would faithfully perform everything to his advantage. Nor did he deceive the royal expectation; but conducted himself with so much integrity and diligence that not a spark of envy was kindled against him. Moreover, the king was frequently detained in Normandy, sometimes for three, sometimes for four years * * * on his return to his kingdom he gave credit to the chancellor's discretion for finding little or nothing to distress him."

Such a man was of the utmost value to Henry. After a time he resigned the office of chancellor, only to accept that of chief justiciar, which was still more important. Roger was in reality Henry's prime minister, though the office did not exist by that name as early as this period.

In 1120, after the wreck of the White Ship and the tragic death of the heir to the throne, Roger was employed by Henry to make good the succession to his daughter, the Empress Maud, and he argued the case with great cleverness. He administered the oath of allegiance to the nobles and bishops, but he made one proviso, which was very important, because it was on the failure of Henry to adhere to this part of the agreement that Roger based his later change of policy. The oath was taken on condition that Matilda should not marry a foreigner without the consent of the Witan—at least this is the Bishop of Salisbury's account of the matter—and, as within the year her father married her to Geoffry Plantagenet much to the disgust of not only the bride herself, but of all his subjects, who considered the match beneath the daughter of a king and widow of an emperor, the oath became null and void. According to William of Malmesbury, the people of England and the nobles and prelates, with but three exceptions, knew nothing of Henry's intentions regarding the marriage until after the ceremony had taken place.

Geoffry was no favorite with the English, nor, to tell the truth, with his wife, who always had an overweening opinion of her own importance, and was exceedingly haughty in her bearing, even to the great nobles. These circumstances tend to largely extenuate the conduct of Roger and the other prominent men who, when the time came, accepted Stephen for their king in spite of their former oath of allegiance to Matilda. If Roger's statement of the condition of the oath be absolutely true, and it is supported by good historical authority, it would certainly have been more honorable on the part of the nobles, and especially the clergy who made it, to have warned the king that as he had broken his side of the agreement, they did not feel bound to keep theirs; but perhaps that is expecting a little too much of the politicians of that day. Certainly the Church history of the period is not an edifying study; the treasure was at that time indeed committed to earthern vessels, and few saints were to be found among the rulers of the Church. At all events, when King Henry died, the oath to Matilda was not respected, and Roger with the rest gave his allegiance to Stephen; and more than that, he used his influence to persuade the Archbishop of Canterbury to acknowledge the new king. He also took great pains to prove the accession legal, declaring that by the law of England only males could reign, though they might inherit through females. Stephen delighted with this new and unexpected adherent, made him chancellor and lord treasurer. It was at this time that Roger built the castle of Devizes, which was celebrated for its size and strength. The bishop was a great builder, and recognized merit in an architect so that much work done both in Salisbury cathedral and in his several castles is considered far in advance of the period.

Roger, probably fearful that his friendship with Stephen was not very stable, spent much of his time in his castle, living more like a baron than a bishop, as did also his two nephews for whom he had secured the sees of Ely and Lincoln. His fears were well grounded, for Stephen's favor was short-lived. Some of the barons, jealous of the power of the bishops and envious of the strong castles in which they entrenched themselves, stirred up Stephen with stories of their disloyalty, till he was induced to take active measures against them. He convened a great assembly of nobles and prelates at Oxford in the summer of 1139, and summoned the suspected bishops to appear. Roger had a foreboding that all was not right, and exclaimed:

"By my Lady, St. Mary, I know not why, but my heart revolts at this journey."

When he arrived, his enemies, the nobles, lost no time in stirring up strife between his followers and those of Alan, Earl of Brittany. The king at once denounced the bishops as disturbers of the peace, and demanded that the keys of their castles should be given up. When they demurred at these high-handed measures, Stephen seized Roger and his nephew Alexander, Bishop of Lincoln, and threw them into prison, where they were lodged in great discomfort and indignity. The Bishop of Ely escaped, and flying to the castle of Devizes, he fortified it against the king. When Stephen heard this, he repaired at once with an armed force to the castle, taking with him the two captive prelates, and Roger, the son of the Bishop of Salisbury, to whom his father was devotedly attached. Stephen now had the game all in his hands. He sent messengers to the Bishop of Ely announcing that his uncle of Salisbury should have neither food nor drink until the castle surrendered; and more than that, if he held out any longer that the young Roger should be hung on a great gallows in front of the castle gate. Poor old Roger, in terror for his beloved son, sent urgent messages to his nephew, who at once delivered up the castle into the king's hands. This was followed by the seizure of every other castle belonging to the bishops; but fearing to commit sacrilege by any personal outrage, Stephen restored the prelates to their sees.

It was a tremendous fall for Roger after the great wealth and prosperity to which he had been accustomed all through his life, and we fear that he was not sufficiently devoted to his ecclesiastical duties to find in them a compensation for the worldly pleasures and dignities of which he was now deprived. He was determined not to submit without a struggle, and found a friend in Henry, Bishop of

Awarded
Highest Honors—World's Fair.
DR.
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

IN paint the best is the cheapest.—Don't be misled by trying what is said to be "just as good," but when you paint insist upon having a genuine brand of

Strictly Pure White Lead

It costs no more per gallon than cheap paints, and lasts many times as long.

Look out for the brands of White Lead offered you; any of the following are sure:

"ARMSTRONG & McKELVY" (Pittsburgh).
"BEYMER-BAUMAN" (Pittsburgh).
"DAVIS-CHAMBERS" (Pittsburgh).
"FAHNESTOCK" (Pittsburgh).
"ANCHOR" (Cincinnati
"ECKSTEIN" (Cincinnati).
"KENTUCKY" (Louisville).
"MORLEY" (Cleveland).
"SHIPMAN" (Chicago).
"SOUTHERN" (St. Louis).
"COLLIER" (St. Louis).
"RED SEAL" (St. Louis).

FOR COLORS.—National Lead Co.'s Pure White Lead Tinting Colors.

These colors are sold in one-pound cans, each can being sufficient to tint 25 pounds of Strictly Pure White Lead the desired shade; they are in no sense ready-mixed paints, but a combination of perfectly pure colors in the handiest form to tint Strictly Pure White Lead.
A good many thousand dollars have been saved property-owners by having our book on painting and color-card. Send us a postal card and get both free.

Chicago Branch, Fifteenth and State Streets, Chicago.

NATIONAL LEAD CO.

Winchester, who, in his position of papal legate, held at that time the supreme ecclesiastical power in the country. He appointed a great synod at Winchester, to which he summoned the king and all the prelates of the land, declaring that "if the bishops had in anything overpassed the bounds of justice the judging them did not pertain to the king but to the ecclesiastical canons;" that they ought not to be deprived of any possession but by a public and ecclesiastical council, that the king had not acted from zealous regard to right, but with a view to his own advantage, as he had not restored the castles to the churches at whose expense and on whose land they were built, but had delivered them to laymen, and those by no means of religious character."

The legate and Roger stood their ground manfully, but many of the other bishops were timid, fearing the turbulent nobles, who indeed threatened to resort to violence. The king tried to satisfy all parties by making fair promises which he did not fulfill, so on the whole the synod did not effect much, except in so far as the influence of the bishops' protest against the encroachments of the royal power made itself felt.

Poor old Roger, exiled from the stirring scenes in which he delighted, to his quiet see, did not long survive his disgrace, but died of quarten ague within the year. After his death the king seized the royal treasure which the bishop had accumulated and had offered on the altar for the completion and adornment of his beloved cathedral, and appropriated it to different ecclesiastical purposes in the diocese.

Ellen Alcott

A TALE OF TRUE LOVE

(*All Rights Reserved*)

BY FANNIE SOUTHGATE

CHAPTER V.

It was in vain, after the accident related in our last chapter, that Ellen besought her father to let her resume her favorite exercise of riding. He remained inflexible, and by degrees, as the days got bright and warm with the advancing summer, she became resigned to the loss, and spent many an afternoon beside the little stream in the neighboring woods, where Dick and Meg, now at home again, fished, waded, or threw smooth stones into the cool, rippling waters—all those pastimes so dear to the juvenile heart.

Here Ellen would bring her work or book and sit, spending, if the truth must be known, many an hour in sweet day-dreams of the future, which was to bring so many things now unrevealed. Can any one doubt who was the hero of these happy thoughts? For in spite of her silent vow to give up, if need be, all hope of that happiness so dear to woman, a life spent with the man of her heart, she could not but hope that such joy was in store for her, and what was present sadness or self-renunciation with such goal in view? At present, too, was there not the possession of that dear love to fill her with peace and happiness? True, no words had told her of it, as she had often longed they should, but did not her own heart tell her it was so, and could such language be mistaken? Surely not. So she would muse, happy in her dreamings; but alas, the man who day by day and hour by hour kept her, and only her, in his thoughts; who, while testing the strength of his new-born love for the girl, could scarce restrain himself from rushing off to lay it down at her feet—that man had no part nor lot in her thoughts. True, he was a very kind friend; his companionship was a great pleasure to her, and her heart was full of gratitude for all those thousand and one little attentions and gifts he lavished upon her; but what would that be to one who craved her very all?

As yet, Carter almost feared to put his future to the test. Why spoil their sweet friendship, and perhaps make a breach which could never be healed? For if she refused the boon he craved, he knew but too well that he would receive one of the heaviest blows of his life. He longed, yet dreaded, to know the truth; such cowards are even the bravest when love is the master.

Soon, however, he could bear the suspense no longer. Putting a few things hastily together, he took the train to Longwood, feeling as if ages had elapsed since his last glimpse of the girl whose image so filled his mind, whereas, in truth, it had been but a few weeks. But he was doomed now to bitter disappointment, for on reaching the rectory, he was told by the smiling little maid at the door that Mr. Alcott had gone into the country with the children, and Miss Ellen was away on a visit, in the North somewhere, she did not rightly know where, but she thought to Mr. Jack's mother. How long she was to stay Mary did not know. She had but gone the day before yesterday. She urged Carter to walk in and wait for the rector; he would return by tea-time at latest, she knew. Carter, however, would not wait, and with a very crest-fallen air returned to his home, where his mother became deeply concerned at his preoccupation and downheartedness. He was not prepared, however, to take even her into his confidence, as yet, so bore his trouble as best he could, alone.

In the meantime, Ellen was making herself at home and dearly loved in the Milton household. Mother and daughter were loud in her praises. As to Jack, he did not know whether he was most happy or miserable to have her there under his very roof and yet not to be able to have the close companionship of former times. To see her monopolized by the others, to snatch brief intervals, when accident threw them alone, to renew their old confidences, to have none of the privileges of an acknowledged lover, was trying beyond words. But Jack Milton was not the man to waste his time in useless repining and fretting; he only redoubled all those little attentions so sweet to women, and which he loved to bestow on this one, so dear to him; made plans for her pleasure; gave up all the time he could spare from his work to accompany them on little excursions of sight-seeing into the beautiful surrounding country; and through it all enjoyed even her mere presence in his home.

Now, something of this family into which we are to introduce ourselves: Agnes, the elder daughter, was a noble woman, who early in life had shouldered more than half of all the cares and responsibilities of the household. Her father's death had so completely prostrated his widow that for years she had been a wretched invalid; then the little Emily, many years her junior, was a frail little creature, gentle and clinging, who needed her elder sister's constant thought and care, while Jack, a head-over-heels school-boy, also her junior, was enough to keep any one girl busy, with his darning and patching, and lessons to be heard. So now, though for several years the mother had regained her health and strength, she still left the reins of government in those hands which had proved so capable, and, never very robust, had found all those lighter household duties which fell to her share, with the bits of fine needle-work supplied by those kind friends who knew her need, quite enough to fill her days.

To Ellen, as Jack's relatives, they would have been dear at any rate, but being what they were, she found it an easy liking, and learned to love them for their own sakes, and was as happy as could be in the friendship of the girls, a pleasure which had been denied her in the life of busy activity she had always led, surrounded by no companions of her own age.

The few girls among her father's parishioners, whose acquaintance she would have liked, spent most of their time away from the quiet little village, either at school or in visiting the gayer towns. Now, therefore, to be thrown in daily intercourse with these two, one so capable, energetic, yet withal, so sweet; the other, childlike, and appealing strongly to those with whom she came in contact, by her frail beauty, was a source of unending pleasure and interest to the girl. Then, too, the daily sight of Jack's bright, cheery face, his unfailing thoughtfulness and care for her, was very sweet to Ellen, though she, too, if the truth must be told, missed the long familiar talks and rambles in which they had spent so many hours at the little home in Longwood.

Only once during her two weeks' stay at the Miltons' did Ellen and Jack find themselves alone together. It was the night before her departure, and happened in this way: Emily had been ailing for several days, and was still confined to her own room, where the family usually adjourned after tea, to spend an hour, and cheer up the invalid. To-night, however, as they arose from the table, Jack, feeling it was his last chance, asked Ellen to go with him into the garden, where, he said, he had just planted some new

(*Continued on page 790.*)

Weak Motners

and all women who are nursing babies, derive almost inconceivable benefits from the nourishing properties of

Scott's Emulsion

This is the most nourishing food known to science. It enriches the mother's milk and gives her *strength*. It also makes babies fat and gives more nourishment to growing children than all the rest of the food they eat.

Scott's Emulsion has been prescribed by physicians for *twenty years* for Rickets, Marasmus, Wasting Diseases of Children, Coughs, Colds, Weak Lungs, Emaciation and Consumption.

Send for pamphlet on Scott's Emulsion. FREE.

Scott & Bowne, N. Y. All Druggists. 50 cents and $1.

ASK Your Grocer for

NONE SUCH MINCE MEAT

Two Mince Pies, equal to our Grandmother's, from each package of None-Such Mince Meat, without the worry and work. For sale by all Grocers.

MERRELL-SOULE CO.,
Syracuse, N. Y.

Wrong chimney, bad lamp —no matter what lamp you have. You want the "Index to Chimneys"—free.

Write Geo A Macbeth Co, Pittsburgh, Pa, maker of "pearl glass" and pearl top."

FROM MINNEAPOLIS:—"THE LIVING CHURCH is the paper I advise my people to take."

FROM NEW YORK:—"I have been a subscriber to your paper for several years. I am always ready to recommend THE LIVING CHURCH for its Christian charity, sound Catholicity, and practical common sense scholarship."

FROM SAN FRANCISCO:—"THE LIVING CHURCH is a paper for which I entertain great respect, and to which gratitude is due for its manly, outspoken, and able championship of the Faith at all times."

"CHAUTAUQUA" OIL HEATER FREE, WITH A COMBINATION BOX OF "SWEET HOME" SOAP.

CENTRAL DRAFT ROUND WICK BURNER. ABSOLUTELY ODORLESS. HEIGHT, 3 FEET, DIA. OF DRUM 8½ INCHES; WEIGHT, 30 POUNDS. ONE GALLON KEROSENE LASTS 12 HOURS. THE LAUNDRY AND TOILET SOAPS, "BORAXINE" AND "MODJESKA" TOILET ARTICLES, IF BOUGHT AT RETAIL WOULD COST, - - - - - - - - $10.00 } YOU GET ALL FOR $10.00.
HEATER, WORTH AT RETAIL, - 10.00 }

WE WILL SEND BOX AND HEATER ON THIRTY DAYS' TRIAL; IF SATISFACTORY YOU CAN REMIT $10.00 IF NOT, HOLD GOODS SUBJECT TO OUR ORDER.

vines, of which he wanted her opinion; also, he felt sure, that after the dry weather, they would need a good supply of water, which he, as their guardian, felt bound to supply them with. Mrs. Milton had gone some minutes before to her sick child, and Agnes was attending to her household duties, so for some time these two wandered around the shady little lawn, surrounding the suburban house, where Jack had insisted they should move for the summer, and have, at least, the relief from glare and dust afforded by the grass and trees.

It must be confessed that once outside, the poor vines seemed to be forgotten, and other topics, nearer the hearts of both, were soon engrossing the attention of these two young and thoughtless gardeners. For the first moment or two they seemed content to wander along in silence, happy in each other's presence. Presently, however, Jack broke this silence by saying: "It has been very sweet to have you here, Nell. I hate to think of your leaving us so soon; you have been like a ray of sunshine in the house."

"From all I hear, that seems to be *your* vocation, Jack. I should not like to rob you of it, but I do wish you could shine in two places at once," said the girl.

"Do you really miss me still? I would like to believe so, but what with all the riding and flying around the country I hear of, from a little bird who tells me the news from Longwood, I should think you had no time to miss any one. How about that, my young lady?"

"Oh! you know I am not allowed to ride any more now, since I had the accident. Didn't you hear of it? Papa, strange to say, thinks I am too precious to risk myself any further," she added, with a gay little laugh.

"And so you are, far too precious. I am glad your father is so careful. But I never heard of it; tell me, how did it all happen?

"Your little bird was very remiss, then, not to tell you of such an important occurrence; in future, you had better trust to more reliable sources of information."

"How can I, when no one will write to me? Your dear father is too busy for more than the occasional note he sends, I know, and other people won't take the trouble."

"It is not that, but only that other people have never been asked, that I know of," retorted the girl.

"You must know only too well how I should like to have your letters, Ellen; it was only that I thought—well—that it was asking too much of you, besides there were other reasons which would have made any correspondence between us, on my side, at least, a difficult one. Now, however, I feel otherwise. The first struggle for mastery has been won. We understand each other fully, I know, dear, now, and I see no reason why we should not have the full, free confidence of our thoughts and feelings, even when not together, which I, for one, so truly long for."

Ellen made no reply to this at first; her mind was too busy with the thoughts it had called up. She knew Jack loved her, that he too had gone through the same struggle of self-renunciation which had cost her so much, and that it was only after these months of self-control and quiet effort, that he had come to feel as she did on the subject; that as much of their love as was pure and self forgetful could be theirs to treasure through life, and be to them the source of much joy and comfort along their separate ways of service to others. Why should they not, in such a case, allow themselves the intercourse which he sought? Were they not safe in their perfect understanding and firm resolutions? And as these thoughts passed through her mind, she looked up with a bright, trusting smile into the face above hers, saying: "Yes, dear, I think there will be no harm. As you say, we know what we are doing, and I can trust you always."

"Thank you for saying that, Ellen dear, and you do not know how I shall value this privilege," and he took her hand and held it closely in his as they made this agreement.

The next day with a sad heart, Ellen Alcott bade adieu to this family who had become such warm friends to her, and who let her go with many regrets at the shortness of her stay, and most urgent appeals for another visit as soon as possible.

However, the warm welcome awaiting her at home did much to heal the wound at parting from the Miltons', and later on, a long, loving letter from the girls, and also one from their brother, did much to make the distance between them seem far less, and their friendship still a real fact in her existence.

(To be continued)

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower
Comes a pause in the day's occupations
That is known as the Children's Hour

Two Little Girls

They were both pretty children with lovely blue eyes and luxuriant brown hair waving around fair faces. They were always dressed exactly alike, and as they wore dainty gowns tastefully made, they attracted special attention wherever they went, for, you know a beautiful child, beautifully dressed, is an attractive object to look upon. Their names were Margie and Millie Drummond.

Miss Stone was spending a week at a quiet, homelike hotel. The first evening she was there she saw a beautiful woman, with a little girl on each side of her, enter the parlor. The lady looked pale and sad, and was dressed in deep mourning. The little girls were dressed alike in short-waisted blue china silks.

"What beautiful children!" said Miss Stone to a lady who sat near her.

"They are, indeed," was the reply, "and one of them is lovely."

Miss Stone did not understand, but she had no time to ask what her friend meant, for the lady and children took seats near by, and were introduced to her. In a very little while, however, Miss Stone saw the tableau acted out before her eyes, viz, "One of them is lovely."

Mrs. Drummond remarked to her little girls:

"I must have left my handkerchief on

(Continued on page 791)

HARTSHORN'S SELF-ACTING SHADE ROLLERS
NOTICE NAME THUS Stewart Hartshorn ON LABEL AND GET THE GENUINE HARTSHORN

From Washington, D. C.:—"I received the beautiful little Oxford Prayer Book, for which please accept my hearty thanks. Just what I wanted." [Given with a new subscription to The Living Church.]

Proprietary

Weak Lungs.

HOW TO CURE THEM.

(Extracts from Dr. Hunter's Book.)

Continued from last week's issue.

For all diseases of the breathing organs, local treatment of the lungs, by breathing or inhaling curative medicines into them is the only way the diseased parts can be reached at all.

Asthma, Bronchitis, Pulmonary Catarrh, Consumption, and Chronic Pneumonia—all have their seat in the air passages of the lungs, into which no solid or liquid medicine can enter.

Medicines in gas or vapor are readily introduced and produce in the lungs a direct healing action. If, therefore, the sick are to derive any permanent benefit from medicines in these diseases, Medicated Air, Gas, or Vapor must be employed, for in no other form can any medicine reach the diseased parts.

It is one of the established axioms of medical practice that inflamed and ulcerated parts require local treatment for their cure. There is not an educated physician in the world who would treat an inflammation or ulceration of the womb or stomach, or would not denounce it as malpractice and insist on the direct treatment of the diseased parts as necessary to cure. It is just as gross quackery to treat inflammation or ulceration of the lungs through the stomach. There is nothing in the history of the disease or the experience of the profession to warrent any such expectation.

In all lung diseases the air tubes and cells are obstructed by mucus which prevents the free admission of the air; the blood is impure because the diminished volume of air breathed prevents its purification, and the body is wasting away for want of proper assimilation. None of the defects can be remedied by the stomach. No known medicine taken by the stomach has any power to expel the offending matter from the air tubes; or to purify the blood by expelling the effete carbon which corrupts it, or to increase assimilation of chyle in the lungs. Every hope of life therefore, depends on direct treatment of the lungs by medicated air which alone can remove these hindrances to recovery.

Medicines in a volatile state, when diffused in the air and inhaled, are carried through every air passage tube and cell of the breathing organs and produce a direct curative action on the very seat of the disease. If this does not cure, nothing will; if the direct application of remedies fail, it is folly to suppose a round-about and indirect application of the same remedies could possibly succeed.

Edwin W. Hunter, M.D.,

34 and 36 Washington Street, Chicago, Ill.

Note—All readers of The Living Church can obtain a copy of Dr. Hunter's book and his opinion of their cases free by addressing him as above.

SAVE YOUR WIFE

or mother's health and strength by purchasing them a Rocker Washer. See their advertisement in another column.

SIGNAL TRIUMPHS WON

By Dr. Price's Cream Baking Powder.

Two signal triumphs have been achieved by Dr. Price's Cream Baking Powder. First, it received Highest Award and Diploma at the World's Columbian Exposition of 1893. Next, it secured Highest Award and Gold Medal at the California Midwinter Fair of 1894. At both Fairs it surpassed all competitors in every respect. The award, in each instance, was for strongest leavening power, perfect purity, and general excellence. It was sustained by the unanimous vote of the judges.

The victory at Chicago establishes the supremacy of Dr. Price's as "The Foremost Baking Powder in the World." The triumph at San Francisco confirms and emphasizes it.

ILLINOIS CENTRAL R. R.

Its "Chicago and New Orleans Limited," leaving Chicago daily, makes direct connection at New Orleans with trains for the

MEXICAN
Gulf Coast Resorts

Of Mississippi, reaching Bay St. Louis, Pass Christian, Biloxi, and Mississippi City before bedtime of the day after leaving Chicago. By its "New Orleans Limited," also, a new route from Sioux City and Chicago to Florida has been inaugurated, known as the

HOLLY SPRINGS ROUTE
To Florida

Via Holly Springs, Birmingham, and Atlanta. But one change of Sleeping Car, and that on train en route. Through reservations to Jacksonville. The Illinois Central, in connection with the Southern Pacific, is also the *Only True Winter Route*

To California
VIA NEW ORLEANS.

Through first-class Sleeping Car reservations, Chicago to San Francisco, in connection with the Southern Pacific's "Sunset Limited," every Tuesday night from Chicago. Through Tourist Sleeping Car from Chicago to Los Angeles, every Wednesday night.

Tickets and full information can be obtained of your Local Ticket Agent, or by addressing A. H. HANSON, G. P. A., Chicago, Ill.

Church Furnishing

HIGH GRADE CHURCH ORGANS
The Standard Pipe Organ Co.,
11 and 13 North Ann Street, -:- Chicago.

THE CELEBRATED
LISZT CHURCH ORGAN
For Parlors and Churches, is the most perfect instrument of its class. Illustrated catalogue free
MASON & HAMLIN, Boston or Chicago.

CHURCH ORGANS
HOOK & HASTINGS CO.,
Boston and New York.
Established in 1827.

THE CINCINNATI BELL FOUNDRY CO.
CINCINNATI, OHIO.
SOLE MAKERS OF THE BLYMYER BELLS
FOR CHURCH, SCHOOL, FIRE ALARM &c
Catalogue with 2500 testimonials, Prices and Terms FREE.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES and PEALS In The World.
PUREST BELL METAL, (Copper and Tin.
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD

MENEELY BELL CO.,
CLINTON H. MENEELY, General Manager
Troy, N. Y., and New York City,
Manufacture a Superior Quality of Bells

Buckeye Bell Foundry
E. W. Vanduzen Co., Cincinnati, Ohio.
Best Pure Copper and Tin Church Bells & Chimes.
Highest Award at World's Fair. Gold Medal at Mid-winter Exp'n. Price, terms, etc., supplied free.

MENEELY & COMPANY,
WEST TROY, N. Y., BELLS,
For Churches, Schools, etc., also Chimes and Peals. For more than half a century noted for superiority over all others.

Special Combination Offer

The Living Church (in advance) and

The Living Age	$9.25
North American Review	6.25
The Forum	4.75
The Century	5.75
The Art Amateur	5.50
Harper's Weekly	5.50
Harper's Bazar	5.50
Atlantic Monthly	5.50
Harper's Monthly	5.25
Harper's Young People	3.75
St. Nicholas	4.75
Scribner's Magazine	4.75
Cosmopolitan	3.50
The Review of Reviews	4.25
Good Housekeeping	3.75
Babyhood	2.90
English Illustrated Magazine	3.75
Youth's Companion (new subs. only)	3.50

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication. Address

The Living Church,
162 Washington St., Chicago, Ill.

the bureau. One of you run and get it, please."

"Oh, mamma, can't you do without it?" asked Millie, rather impatiently.

Before her mother had time to reply, Margie was half across the parlor floor on her way to the bureau for "mamma's handkerchief," which she soon brought with a smile upon her sweet face.

About ten minutes later, thoughtful Margie noticed that the chair occupied by her mother was not exactly comfortable. Sometimes the lady would put one hand behind her back as if the top of the chair hurt her. Margie went quickly across the parlor, where she saw a big easy chair, and wheeled it over to her mother.

"There, mamma dear," she said, "you will like this chair better.

Mrs. Drummond thanked her daughter, and the smile that she gave her fairly illumined for a moment her sad face.

Then the two little girls sat down in front of a table and began to read some magazines that lay there. They both seemed interested for a little while; then Miss Stone heard Millie say:

"Oh, dear, I don't like this magazine; please let me take the one you've got, Margie; you've had it long enough."

Margie did as requested without a word. She glanced through the magazine that Millie had rejected with very little interest, however, and finally closed it. By this time Millie was enjoying a bright story.

A sweet-faced, but delicate little boy, leaning on crutches, approached the table, but seeing that Millie did not notice him, he went away as quietly as he had come. When Millie finished the story she handed the book back to her sister with the remark:

"You can read it now if you want to. That's a good story."

Presently Margie was deeply interested in the story.

The crippled boy, seeing Millie at leisure, came back.

"Please play 'Kan-oo-win-it' with me, will you, Millie?"

"No," said the latter, shortly, "I don't want to; I think it's a stupid game."

The poor lonely little fellow, cut off from most of the pleasures of boyhood, looked at her pleadingly.

"I wish you would," he urged.

"Well, I won't," said Millie, crossly.

Margie's attention was called off from the interesting story by her sister's voice, and she looked up just in time to see the face of the crippled boy flush with the pain of the blunt refusal. He was turning away, but her low, gentle voice detained him.

"Would you like me to play with you, Willie?" she asked.

"But you're reading," he said; "mamma said I shouldn't ask any one to play when they were engaged."

"Well, then," said Margie brightly, "I'll play without being asked. I can finish the story some other time."

Miss Stone saw a lovely picture soon afterward. Sitting opposite each other, playing a game, were the little cripple and the lovely young girl, the former's face all aglow with joy, and the latter's sweet with its beam of tender compassion.

As Miss Stone saw all these tableax the first evening of her stay at the hotel, you can imagine many more that she saw before the week ended. She said, too, in her heart as she thought of the beautiful-faced children:

"One of them is lovely, and the other is ——."

What do you think the dash stands for?

—*The Lutheran Evangelist.*

HARPER'S MAGAZINE

HEARTS INSURGENT
BY
THOMAS HARDY
AND
THE PRINCESS ALINE
BY
RICHARD HARDING DAVIS

now running in this, "the most popular monthly in the world."

$4 by the Year 35 cents per copy

PUBLISHED BY
HARPER & BROTHERS, New York

JAS GODFREY WILSON,
Patentee and Manufacturer,
74 West 23rd Street, New York,
Send 3 two-cent Stamps for Illustrated Catalogue.

ROLLING PARTITIONS

for dividing Church and School buildings, sound proof and air tight. In different woods. With Black-board surface if required. 1,500 churches and many public school buildings are using them.

Venetian Blinds in all woods

ST. AGNES' GUILD.

Calvary church, Chicago, solicits orders for Eucharistic Vestments, Cassocks, Cottas, Girdles, Altar Hangings, and Linens, Choir Vestments, Fringe for Stoles, etc.

Address, REV. WM. B. HAMILTON RECTOR, 1250 WILCOX AVE., CHICAGO

After Diphtheria

The patient is left with a weakened system, reduced in flesh, lacking vitality, in danger of a relapse. A health giving, strength-building tonic is absolutely necessary. Such is Hood's Sarsaparilla. It vitalizes and enriches the blood, destroys the germs of disease, gives strength to the nerves and muscles, and natural and healthy action to all the organs of the body. In this way

HOOD'S Sarsaparilla

Prevents the serious consequences which so often follow an attack of diphtheria, and helps the patient wonderfully.

Hood's Pills are hand made, and perfect in proportion and appearance. 25c. per box.

The Living Church

C. W. LEFFINGWELL, Proprietor

Publication Office, 162 Washington st., Chicago

$2.00 a Year, if Paid in Advance.

(TO THE CLERGY $1.00.)

Single copies, Five Cents, on sale at the New York Church Book-Stores of James Pott & Co., E. & J. B. Young & Co., Thomas Whittaker, E. P. Dutton & Co., and Brothers & Korth. In Chicago, at Brentano Bros. In Philadelphia, at John J. McVey's, 39 N. 13th st., and Geo. W. Jacobs & Co., 103 S. 15th st.

CHANGE OF ADDRESS.—Subscribers should name not only the new address, but also the old.

DISCONTINUANCES.—A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

RECEIPTS.—No written receipt is needed. If desired, stamp must be sent. Change of label should indicate within two weeks the receipt of remittance.

FOREIGN.—To subscribers in the Postal Union, the price is 12 shillings. To the clergy, 8 shillings.

EXCHANGE.—When payment is made by check, except on the banks in the great cities, ten cents must be sent for exchange.

Advertising

ADVERTISING RATES.—Twenty-five cents a line, agate measure (14 lines to an inch), without specified position.

DISCOUNTS.—Liberal for continued insertions. No advertisement inserted for less than $1.00 a time.

Offer Extraordinary!

DURING FEBRUARY

The East Whittier Land and Water Company

Will Sell the Lands of the

LEFFINGWELL TRACT

Which adjoins the East Whittier Tract, and is equally good land, and across which their water system is now extended,

For the Same Old Price of $200 Per Acre,

With water delivered on the land. And in addition will furnish FREE OF COST to the purchaser, FIRST-CLASS STANDARD ORANGE OR LEMON STOCK to set out on the land. These lands are the finest in Southern California. The water is from the company's own unrivaled system. The locality is practically frostless, and specially adapted to growing lemons. To get full information, call on

S. K. LINDLEY, 106 S. Broadway, Los Angeles,

And he can tell you, show you the map of the tracts, the kind of nursery stock they grow there and which you'll get if you buy, and the kind of fruit they raise there on 2-year-old trees.

DON'T MISS THE CHANCE. Lemons are the money-making fruit of the future.

A. L. REED, General Manager, Whittier, California.

A PRIMER OF MUSIC

By Wm. Mason, Mus. Doc. and W. S. B. Mathews.

This work covers entirely new ground. It is not alone a Primer of the Pianoforte, with information about the Keyboard Notations and peculiarities of the instrument, but much more. It is a

Primer of Musicianship,

having in it the foundations of Harmony, Musical Form, Principle of Phrasing, the correct way of playing all the embellishments and ornaments, the

Principles of Pianoforte Technic,

and other interesting and mind-awakening instruction. While intended for the use of young pupils, the ground it covers is so much more extensive than that usually covered by elementary piano lessons, that pupils as far along as the fourth and fifth grades will find here much matter which they have previously neglected.

PRICE, BOARDS, 75 CENTS. CLOTH, $1.00.

THE JOHN CHURCH CO.,

CINCINNATI. NEW YORK. CHICAGO.

General Information

Regarding Business Methods, Weights and Measures, Legal Terms and Advice, Household Hints, Etiquette, History, Jokes, Societies, etc., can be found in Sawyer's Encyclopedia.

We have a job lot of these books to be sold within sixty days, and will send them postage paid for 25 cts, each. CENTRAL SUPPLY CO., Chicago.

WALTER BAKER & CO.

The Largest Manufacturers of
PURE, HIGH GRADE
COCOAS AND CHOCOLATES
On this Continent, have received
HIGHEST AWARDS
from the great
Industrial and Food
EXPOSITIONS
In Europe and America.

Unlike the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations. Their delicious BREAKFAST COCOA is absolutely pure and soluble, and *costs less than one cent a cup.*

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.

PETER MOLLER'S
NORWEGIAN
COD LIVER OIL

is clear, sweet, sound and free from disagreeable taste and smell—a product obtained after years of scientific research. It is

Absolutely Pure

as it existed in the hepatic cells of the living fish hence perfectly digestible, causing no after-taste or nausea. In flat, oval bottles, only, hermetically sealed and dated. All Druggists.

W. H. Schieffelin & Co., Sole Agents, N. Y.

For the BEST OF GOOD HEALTH, drink
HIRES' Rootbeer
THE GREAT TEMPERANCE DRINK.

KINGSFORD'S OSWEGO STARCH "Pure" & Silver "Gloss" for the laundry. & Corn Starch for table delicacies

RIDGE'S FOOD is the most highly concentrated nourishment known to hygienic science, digestible by weak stomachs.
Woolrich & Co.,
Palmer, Mass.

QUINA-LAROCHE

FRENCH NATIONAL PRIZE OF
16,600 Francs
●
The Great
French Tonic
●
Your druggist must have it—if not, send name and address to
E. FOUGERA & CO.,
26-28 North William Street, New York.

NOTHING SUCCEEDS LIKE MERIT.

The Rocker Washer has proved the most satisfactory of any Washer ever placed upon the market. It is warranted to wash an ordinary family washing of 100 PIECES IN ONE HOUR, as clean as can be washed on the washboard. Write for prices and full description.
ROCKER WASHER CO.
FT. WAYNE, IND.
Liberal inducements to live agents.

FREE 10 YEARS WARRANTY FREE

IT COSTS YOU NOTHING
THIS HIGH-GRADE $60.00 MACHINE ABSOLUTELY FREE. No Misrepresentation. No Scheme. We mean just what we say. This machine is yours free. No such opportunity has ever before been offered. We shall continue these liberal terms for only a short time. Cut this out and write to-day. Sewing Machine Departm't T296
OXFORD MFG. CO. 342 Wabash Ave., Chicago

Fine Linen Paper.

Typewriter Supplies.

Remington Standard Typewriter No. 6.
Send for Catalogue.
WYCKOFF, SEAMANS & BENEDICT,
175 Monroe St., -:- Chicago, Ill.

Spots and Stains

FROM *Good Housekeeping*

Lime, lye, and other alkalies will give way to a weak solution of citric acid, applied drop by drop and spread carefully over the discoloration by the finger. The solution should be extremely weak at first, and the strength increased according to the effect desired. On the contrary, all discolorations from the effect of acids, including sour fruit, may be removed by using, in exactly the same manner, a solution of spirits of hartshorn, while tannin substances, green nutshells, and leather, produce stains that are removable by chlorine water, diluted and applied in the same cautious manner. One must feel one's way in regard to the strength of these solutions, in accordance with the delicacy and color of the material. Each drop must be immediately rinsed off with a wet rag, before allowing another to fall, so as to suspend the process at the right point.

Vegetable colors, red wine, fruits, and red ink will also yield to a weak solution of spirits of hartshorn. Stearin requires rubbing with alcohol, and oil paints, resin, and varnish yield to turpentine, alcohol, benzine, and then soap and water. Rust will often disappear after the application of dilute citric acid, but unless the colors are indubitably fast, they will disappear with it.

Mildew may be taken out by rubbing with a mixture of soap and chalk, then exposing the article to hot sunshine. Iron rust, mildew, and ink, where the stains are not large and well defined, may be removed by repeated applications of lemon juice and salt, and exposed to the sun, that potent agent for bleaching. Right here it may be said that kerosene oil will erase fresh wagon grease, and that machine oil yields to cold soapsuds.

WOOLEN GOODS

One of the best preparations for taking out greasy stains is made by a mixture of one pint of deodorized benzine, one half drachm each of chloroform and alcohol, and a little good cologne. Apply to coat collars and black garments with a piece of silk. In washing solid black goods, use one tablespoonful in each gallon of water. It will not injure the most delicate silk fabrics.

In general, woolen goods may be treated exactly according to directions for spotted cotton materials. One rule in both instances must be remembered. Alkalies are removed by diluted acids, like citric acid, while discolorations caused by acids require their opposites such as diluted spirits of hartshorn. Too great care regarding the strength of all solutions and the manner in which they are applied, cannot be insisted upon.

Grease can often be removed by repeated applications of blotting paper and French chalk to the wrong side of woolen goods. Grease upon carpeting will require half a cupful of fuller's earth and the same amount of magnesia, dissolved in a pint of boiling water. Apply hot and brush off when dry. If the spots are small, they can be obliterated by means of a hot iron and blotting paper. Fresh ink stains can be washed from carpets, as from other goods, by sweet milk. When dried, the carpet must be wet, then rubbed with salts of lemon and washed immediately afterward.

Silk goods, in the main, can receive the same cautious treatment as that given to woolens. Fats may be treated with benzine, ether, and soap in a very weak solution. Turpentine should not be used upon silk, unless it is black silk. Acid and alkali, on all fabrics, yield to the general rules already given. A current of water falling from a height upon the reversed side of the spot will help erase it. Whatever applications are made, care must be exercised in regard to leaving an outline of the stain, which must be rubbed with a soft cloth while drying.

IRRITATION OF THE THROAT AND HOARSENESS are immediately relieved by "*Brown's Bronchial Troches.*" Have them always ready.

FROM SARATOGA SPRINGS:—"I rejoice to find THE LIVING CHURCH as outspoken as ever."

IVORY SOAP
IT FLOATS
IS NOT LOST IN THE TUB.
THE PROCTER & GAMBLE CO., CINTI.

Kenosha, Wisconsin, between Chicago and Milwaukee.
Open all the year. Everything first-class. Hot water heating. For circulars address N. F. Pennoyer, M.D Manager.

IF YOU wish to know about the finest resort in the world for health and rest, send for the illustrated book describing THE ALMA
THE ALMA SANITARIUM CO., Alma, Mich.

NEW, RARE, and BEAUTIFUL Flower and Vegetable Seeds, Bulbs, and Plants are our specialties. Send for Catalogue. 20c. or *FREE* with an order. JOHN LEWIS CHILDS, Floral Park, New York.

Known Everywhere. Sold Everywhere. Grown Everywhere.
FERRY'S SEEDS
Ask your dealer for them Send for Ferry's Seed Annual for 1895, Invaluable to all planters and lovers of Fine Vegetables and Beautiful Flowers. Write for it—Free.
D. M. FERRY & CO., Detroit, Mich.

Spencerian Steel Pens.

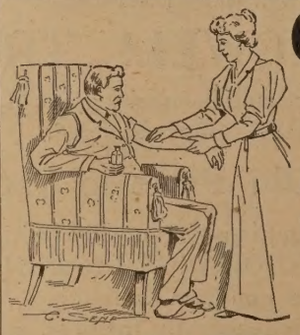
For THIRTY-FIVE YEARS have maintained their superiority for
Quality of Metal,
Workmanship,
Uniformity,
Durability.
Sample card, 12 PENS, different numbers, for all styles of writing, sent on receipt of 4 CENTS in postage stamps.
SPENCERIAN PEN CO.,
450 Broome St., New York.

OFFICIAL ANNOUNCEMENT of the award on CILLOTT'S PENS at the CHICAGO EXPOSITION.
AWARD: "For excellence of steel used in their manufacture, it being fine grained and elastic; superior workmanship, especially shown by the careful grinding which leaves the pens free from defects. The tempering is excellent and the action of the finished pens perfect." (Signed) FRANZ VOGT.
Approved: { H. I. KIMBALL, *Individual Judge.* / *Pres't Departmental Committee.* / JOHN BOYD THACHER, *Chairman Exec. Com. on Awards.*

Financial

Absolutely secure Life Insurance, at 50 per cent. of usual rate.
MASSACHUSETTS BENEFIT LIFE ASSOCIATION.
53 State St., Boston, Mass. Send for Circular.

THE most successful farmers and gardeners buy their seed directly from the growers; for this reason we raise largely the most risky kinds, especially Cabbage and Onion Seed. This latter is extra fine this season. No catalogue contains more varieties of vegetable seed, and none more of the new that are really good—see outside cover for an illustrated selection from our new specialties, which we will sell at half rates. Catalogue *free.*
J. J. H. GREGORY & SON, Seed Growers, MARBLEHEAD, MASS.



CURE OF PAIN
Is certainly the most important object of medicine.
Dr. J. H. McLean's
Volcanic Oil Liniment
Gives instant relief in cases of Scalds, Burns, Wounds, Bruises, Sprains, Aches, Chilblains, Itch, Frostbites, Sore Nipples, Cramps, Rheumatism, Neuralgia, etc. Easily applied.
SOOTHING AND PENETRATING.
For sale everywhere. Price, 25c., 50c. and $1.00 per bottle.
THE DR. J. H. McLEAN MEDICINE CO., ST. LOUIS, MO.

Before the Day of SAPOLIO They Used To Say "Woman's Work Is Never Done."